

A Door opening into Christian Religion :
Or, A Brief Account, by way of
QUESTION and ANSWER,
Of some of the
PRINCIPAL HEADS
OF THE
GREAT MYSTERY
OF
Christian Religion.

Wherein is shewed, by the way,
That the Great Doctrines, here asserted,
are no wayes Repugnant, but sweetly
Consonant, unto, the light of Nature
and Principles of sound Reason.

*By a Cordiall Well-willer to that Unity and Peace,
which are no Conspiratours against the Truth.*

—Ye have need that one teach you again which be the first Principles of the Oracles of God, &c. Heb. 5. 12.

—To write the same things to you, to me indeed is not grievous, but for you it is safe, Phil. 3. 1.

Inter paganos quoque non defuerunt, qui dixerint singula, quæ nostra Religio habet universa. Hug. Grot. de verit Relig. Christ. lib. 4. § 12. p. 151.

Fundamentis benè jactis, non facilè potest Edificium infelicitè assurgere.

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and at the *Gray-hound* in *Pauls Church yard,* and in
Fleetstreet, 1662.

QUESTIONS and ANSWERS
on a Brief Account by way of

PR
HEAD
MYSTERY

There are no ways of knowing the right or wrong of things.

The following is a list of the names of the persons who have been
 named in the report of the Committee on the subject of the
 proposed amendment to the Constitution of the State of New York.
 The names are given in the order in which they were named in the
 report.

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READER.

Good Reader,



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To the Reader.

of God, and the general good of mankind. It is possible here may be some things treated of, both for matter and manner which ordinarily are not found in other pieces of this nature; yet (I presume) thou mayst assure thy self, that they all conspire together to make thee compleat in the true and saving knowledge of the great Mysteries of thy salvation. It is true, this piece of Catechism (if so thou pleasest to call it) is moulded and contrived in the nature of a Directory, Guide, or Assistant unto Masters of Families, Parents, and Instructors of Youth, to put them into a way, and to furnish them with matter for the seasoning of the greener years and weaker capacities of those under them, with saving knowledge, rather then to be immediately propounded unto children, or such as are capable of feeding upon milk only, or to be imposed upon these to be learned and understood, without the help of some more able to explain new and then, some words and passages unto them. Notwithstanding great care hath been taken for perspicuity and plainnesse in the framing and carrying of all things in it: only the matter rising sometimes more spiritual then ordinary, may have occasioned some degree of obscurity, at least to understandings not so expert, or skillful (as the Apostle speaks) in the word of righteousness.

Good Reader, I shall detain thee no longer by the way, only wishing that the spirit of the little body now in thy hand, were in thy heart and soul, being fully assured, that it would both quicken and strengthen thee in thine approaches unto God.

Farewel.



A DOOR OPENING
TO
Christian Religion.

CHAP. I.

Question 1.

What is Catechism?

Answer.

A Collection of the chief Points in ⁱⁿ Christian Religion, in a short and plain way, for the instruction of young beginners in the profession of this Religion, by way of Question and Answer: whereby they may be prepared and made more capable of further knowledge therein.

Quest. 2.

What is Christian Religion?

Answer.

Christian Religion is that way of worship-
ping

Of God and Spirits.

ping and serving God, which was taught the world by Christ, that men might know how to please God, and so be loved of him, and eternally saved by him.

Quest. 3.

Who is Christ?

Answ.

The Son of God, and of the Virgin Mary; being both God and Man, in one and the same Person.

Quest. 4.

Who is God?

Answ.

God is a Spirit, Infinite in all Perfections, as in Goodness, Mercy, Bounty, Wisdom, Knowledge, Power, Justice, Holiness, &c.

Quest. 5.

What is a Spirit?

Answ.

There are two kinds of Spirits: the one created; the other uncreated. A created Spirit (properly so called) is a Substance, or Being, indued with Understanding, Reason, Will, Immaterial, Invisible, Immortal, &c. Such are the Angels, both Elect, and Reprobate, as also the Souls of men, whether good, or evil. There is only One uncreated Spirit, which is God; who is in Scripture called a *Spirit*, not because he is of the same substance or nature, with created spirits, but, because he resembleth these in some of their properties, as Immateriality, Invisibilty, Intellectuality, Activeness, and such like.

Quest.

That there is a God.

Quest. 6.

How do you know that there is such an uncreated Spirit who is called God? or, how can it be proved that there is a God?

Ans.

1. By the express testimony of the Scripture, which speaketh oft, and plainly of him, and ascribeth many great, and worthy, and wonderful things unto him.
2. By the testimony of Conscience within us, which accuseth, troubleth, and condemneth us for our evil and sinful doings, and cheareth and comforteth us upon our righteous and well doings. Neither of which it would do, but by reason of a secret sense and perswasion it hath, that there is such a Being as God, knowing all that we do, whether good, or evil; rewarding the former, and punishing the latter.
3. By the Creation of the World, which could neither make it self, for nothing, whether created, or uncreated can do this: nor yet be made by any other, but only by an Omnipotent and All-wise Being, and who is no part of it, and which can be no other, but that Being, which is God.
4. By the works of Providence, the wise and gracious ordering and governing of the World, in which, duly considered, there appears more wisdom and goodness, more righteousness and power, then can reasonably be imagined, or supposed, to be in any finite being.

One God only,

being whatsoever; or in any other, then that which is truly called God.

5. (And lastly), By the testimony and consent of the whole World, or at least of all the Nations far and near, under the whole Heaven, of which there is none that is not touch'd with some sense of a Deity, or which acknowledgeth not that Being, which is, and is accordingly called, God.

Quest. 7.

How many Gods are there?

Answ.

Only one, truly and properly so called, and no more. The Idols of the Heathen are but Gods falsely so called: and Rulers and Judges of the Earth are but Gods, figuratively and improperly so called.

Quest. 8.

How do you know, or can prove, that there is only one true God?

Answ.

1. By the testimony of the Scripture, which oft speaketh very positively of the oneness of the God-head, or of God, and rejecteth all plurality of Gods.

2. The light of Reason plainly sheweth that there neither are, nor can be, any more Gods, then one. For

1. If there were more Gods then one, there must be more Omnipotents then one: for he that is God, must needs be Omnipotent. But more Omnipotents then one there cannot

Evidenced by Reasons.

cannot be, because all the rest, but one, would be superfluous in respect of the Creatures, or of any thing needful to be done for the well-being, or happiness of any of them; and consequently, might, without danger, be neglected and despised by them. For one Omnipotent is fully sufficient to do all things, that any creature, yea, or all creatures, can require, or stand in need of, to be done for them. But it is contrary to Reason, that He, who is Omnipotent, or (which is the same) is God, should be neglected, or despised by any creature without danger of being punished, yea, or destroyed for it.

2. To suppose that there are more Omnipotents than one, is in effect, and by consequence, to deny that there is any at all. For he that cannot do more, or greater things, than any other, is not Omnipotent: because he may be prevented in the exercise of his power by the others doing, or making all those things, unto the doing, or making of which, his power, being Omnipotent, must be supposed to extend. And the things (I mean, the same individual things) which are once done, or made, cannot be done, or made over again, or the second time, no not by an Omnipotent power it self.

3. If there were more Gods, then one, the world would be at a loss, and in distraction, which of them to chuse for their God, to love, fear, worship, serve, and depend upon.

Of the Oneness of God.

For upon the supposition that there are many Gods, all truly and really such, there can be nothing imagined that should determine the wills of men in chusing from amongst them, which, or whom, to serve, and to worship, as their God; because, upon the supposition, they must all be apprehended every ways, and in all respects whatsoever, equal and alike eligible. And if there were an universal suspension of the wils of men in this kind, so that no man did chuse any God at all, whom to love and serve as his God, the world must needs be filled with prophaneness: Nor could men chuse many Gods to love and serve, in case it be supposed there are Many; because the engaging, or giving out, of the whole heart in love and service, is but a reasonable and meet allowance of devotion and homage for one God.

4. (And lastly,) A plurality of Gods cannot stand, because then no Creature could know his Creator, nor unto which of these Gods to apply it self in acknowledgements and thankfulness for so great a benefit, and vouchsafement. Nor is there the least glimmering of any Revelation made unto any Creature, either in nature, or by grace, or in the Scriptures, whereby to distinguish, or discern it's Creator amongst many Gods.

3. As the light of Reason contradiceth and opposeth a plurality of Gods; so have the
the

Of the Trinity.

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the wisest and most considering men amongst the Heathen, as *Socrates, Plato, Aristotle, &c.* accordingly declared themselves against it, asserting and maintaining the being of one God only.

Quest. 9.

Whether is the Opinion, or Doctrine, concerning the Trinity, or the manner of the subsisting of this one God in three Persons (so generally received amongst Christians) to be believed or no? Or, Doth it not imply a contradiction, or impossibility that one in Essence or Substance should be three in Person?

Ans^r.

To the former part of this Question, The Answer ought to be Affirmative: to the latter, Negative. The Doctrine of the Trinity (mentioned in the Question) is to be believed, as being frequently insinuated, and sometimes plainly enough delivered and expressed in the Scriptures: So that it hath as much in Argument and Proof, and as many Reasons for the Confirmation of its truth, as the Scriptures themselves have to evince their Authority to be divine, and their descent from God.

Besides, This Doctrine of the Trinity, doth so marvellously accommodate, and gives that credit and countenance to the great mystery of the Gospel, (I mean, the counsel and design of God for the salvation of the world by *Jesus Christ*) that it would

One God subsisting

hardly be ~~ascribed~~ worthy to be believed, without it. For neither would that redemption, or salvation of the world, which is ascribed unto *Christ* by his death, be rational enough to become the wisdom and righteousness of God, unless it were supposed, and taken for granted, that *Christ* is truly, and by nature God: Nor would the work of sanctification which is ascribed unto the Holy Ghost, the manner and terms considered, according unto which it is ascribed unto him, be at all probable, or likely to subdue the judgments of men unto it, unless they shall first believe, or understand, that he also is truly God.

Nor is it a Testimony of slender value unto the Doctrine of the Trinitie, that the ancient Fathers of the Christian Church, famous both for learning and piety, have so unanimously, all along from the times as near to the Apostles as any authentique record will lead us unto, and with so little, and so inconsiderable a difference in judgment amongst them about so great a mystery, expounded the Scriptures in perfect consonance to the said Doctrine. And this Testimonie of theirs, in the case in hand, is so much the more valid and weighty, because it cannot be pretended (as in some other points it may, yea and in some, is) that in this Argument they did *secundum legem*, spake, or wrote, lesse attentively, or considerately as having none

to question, or oppose them; in what they did deliver therein. For they had several conflicts upon the account of this Doctrine, as with the *Arrians*, *Anti-Trinitarians*, and their Disciples. And though a man may without sin, and without making a breach upon any principle in reason, in some cases dissent from Antiquity, especially when it is not the main body of antiquity, but some particular members only, from which he dissenteth; yet in a point of that transcendent consequence, as the Doctrine of the Trinity is, for a private person, or some few (comparatively at least strangers to the Scriptures) to say to the *Congregatio magna*, or a great Congregation of antiquity assembled together in one, Yee are all Deceived, and Deceivers of the *Christian* World, practising your selves and teaching others the same Trade of Abomination, as foul, as horrid Idolatry (in a manner) as ever the poor blind Heathen practised; For their Idolatry (as the Apostle *Paul* described it, *Rom. i. 25.*) stood chiefly in this, that they worshipped and served the Creature, *ἑὸν κτίσμα*, that is besides the Creatour, (as the *Præposition* *ἐν* signifieth elsewhere in this Epistle, *Chap. 16. vers. 17.*) For that they worshipped the Creatour also, as well as, or together with, their Idolls, or Creatures which they worshipped, appears, *Act. 17. 23.* Therefore if the antient Fathers all along their successive generations, together

The Trinity

ther with the universe of Christians taught by them, worshipped and served *Christ*, and to the *Holy Ghost*, as God, as one and the same God with God the Father, they must be judged, and condemned, as most gross, and grievous Idolaters, if these (*Christ* I mean, and the *Holy Ghost*) prove creatures only, and not God. Yea Idolatry being one of those sins, which, without Repentance, excludeth from the Kingdome of God (1 *Cor.* 6. 9. 10. *Revel.* 22. 15.) it cannot well be conceived, how any of them should be saved, in case it be supposed that they lived and dyed worshippers, and servers, of *Christ*. And the truth is, that he had need have a very high esteem of his own understanding, and a confident perswasion of much more then ordinary in it, that shall undertake to prove, or conclude, that the whole *Christian* world (upon the matter, and an inconsiderable number of persons only excepted) both teachers and people, for so many ages together as have passed over the world since *Christ* was first worshipped, as God, lived and dyed under the guilt of that Soul-destroying sin of Idolatry. This for Answer to the former part of the Question.

Concerning the latter part of the Question; That one and the same Divine nature, or Being, which we call God, should subsist in three, which we call *Persons*, distinct each from other, may be numbred amongst the
Apostle

Further explained.

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Apostle Peter's *divina* things hard to be understood [2 Pet. 3, 16.]: but not amongst the Logicians *abstracta* sayings involving a contradiction, or carrying in them an impossibility of truth. For

1. The Divine nature, or being, differing on the right hand *plus quàm toto genere*, more then by the whole *genus*, from all created beings whatsoever, and being supertranscendently, and incomprehensibly, excellent above the most perfect and excellent of these, it is but reasonable to conceive that the manner of it's subsisting should be proportionable, and appropriate to the unparallable dignity of this Being; and consequently, that it should have no communion with the manner, according unto which any created nature, or being whatsoever, subsisteth. Upon which account it must needs be unconceivable, incomprehensible, by any created or finite understanding.

2. It is most agreeable unto reason that the Divine nature, or God, should subsist in such a manner, or upon such termes, wherein he might enjoy himself in the greatest and highest contentment that can be imagined; Yea in such contentment, that infinitely surpasseth the imaginations of men. Nor doth it bear hard upon any principle in reason to conceive, that it should be matter of contentment unto God or unto the Divine nature, or being, to subsist in three, equally partaking all the essential attributes and perfections of it; yet
really

really distinct one from the other in relative Considerations or Properties. For by this means, God, or the Divine nature, thus subsisting in three, equal in knowledg, equal in understanding, in goodness, holiness, and all Divine qualifications and perfections, may well be apprehended to enjoy himself upon termes best agreeable unto his nature, I mean in a way of a divine and meet society, fellowship, and Communion. And *Zach. 13. 7.* God the Father termeth *Christ* the second in order of the three, his *Fellow*, which must be meant in respect of his God-head. *Awake, O sword, against my Shepherd, and against the man that is my Fellow, &c.* And when God [that is, the three subsisting in the God-head, or Divine nature] at the time of mans Creation spake thus, *Let us make man in our Image, after our likenesse*, amongst other particulars intended in, or by, this *likenesse*, he might possibly include that aptnesse to society with his own kind, which is found in the nature of man.

Why the Divine nature, or essence should subsist in three, and neither in more nor in fewer; and so, why the first in order of the three, should make himself known by the relation of a Father; The second, by the relation of a Son; The third and last, by the appellation of Spirit, (with some other heights, and depths belonging to this mystery) though some have essayed to give an account, yet full satisfaction

faction to the minds and understandings of men in such sublime Notions, is (I suppose) reserved by God amongst many other heavenly contentments unknown in this world, for the entertainment of his Saints in the World which is come. But

3. Some diligent searchers into the hidden things of nature , have with much confidence affirmed , that in several of these they have discovered and observed the expresse foot-steps of the Trinity , and have found plain Characters representing their Creatour as One in Three.

4. Some ancient and learned Philosophers, and Poets , amongst the Heathen, have uttered several sayings , though in somewhat an obscure broken and indistinct manner , by which notwithstanding it sufficiently appears that they had some impressions upon their understandings of the subsisting of the first and supream Being, in Three : who yet constantly maintained the oneness of this being. Therefore neither did these judge the opinion or doctrine of the Trinity to involve any contradiction , or to wrong, or offer the least violence to the reasons or understandings of men.

5. (And lastly) Neither is it credible, that *Jesus Christ* so unparallel'd a pattern of humility and self-denial, would have uttered with his own mouth such expressions from time to time as the Gospel ascribeth unto him ; by which

which the reasons and understandings of so many sober, pious, learned, and well advised men, should be tempted into a conceit, or belief, that he is truly God, one and the same God with the Father, in case he were a Creature only, and had no communion by nature in the same divine essence with him. Nor is it any whit more worthy belief, that the Holy Ghost, being the appropriate inditer of the body of the Scriptures, should prompt his holy *Amanuenses*, or Penmen, with so many sayings as stand upon record here, by which the minds and judgments of so many faithful and dear friends of God, should be so bewitched, so potently drawn as they have been, into so gross, so foul, so dangerous and destructive an error, as to believe him to be truly God, and consequently to worship and glorifie him as God indeed, if it be supposed, that, notwithstanding all that he caused to be written upon the account of his own Honour and Dignity in this kind, yet he was conscious to himself that he was but *nihilis nepos*, of kin unto nothing, and of the creature race. Doubtless the Holy Ghost, had he been a creature, though an Angel, though an Arch-Angel, and of an order next unto God himself, would upon an occasion of any thing said by him that might with the least probability induce men to think he were God, and so to worship him, have rather cautioned them to take heed of such a snare, then leave it in
the

the way (as it were on purpose) for their foot to be taken in. For this is recorded by him to have been the genius and manner of those excellent Creatures, the Angels; I mean, to take men off from worshipping, or ascribing divine honour unto them. See *Judg.* 13. 16. *Revel.* 22. 8, 9. Therefore certainly the Doctrine of the Trinity as it is commonly taught, and believed, by *Christians*; containeth nothing in it that needs offend the minds reasons; or consciences of any men.

Quest. 10.

Whether is it safe, or meet, to use the word Person when we speak of the Trinity, or of the three subsisting in the Divine nature, as to say: There is one God, and three Persons?

Ans.

Although the word *Person*, is not found used in the Scriptures about the matter in hand (as neither is the word *Trinity*) yet may it conveniently enough, and without offence, be applyed to any of the three subsisting in the divine nature. For by a *Person* is only meant an intellectual *Individuum*, or one who partaketh with others in some intellectual nature, yet is distinct in his being or subsisting from all those, with whom he thus partaketh. In this sense every of the three in the divine nature, may be termed, a *Person*, because he partaketh with the other two in this nature, being intellectual, and yet subsisteth in this nature
in

in a differing and distinct manner from them. Thus God the Father subsisteth in the same intellectual nature, with the Son, and with the Spirit [or the Holy Ghost]; but after a different and distinct manner from them both, as, *viz.* in relation of a Father, or as generating a Son; in which propriety, or manner of subsisting, neither of the other two partake with him. In this respect he may be said to be a *Person*. In like manner, the second (in order) of the three subsisting in the same intellectual nature with the Father and the Spirit, but after a manner appropriate to himself, as *viz.* in the relation of a Son, or one begotten, may be termed a *Person* also. There is the same consideration of the third, who likewise may be termed a *Person*, because he subsisteth in the same nature with the other two, but in a manner peculiar to himself; *viz.* as proceeding from the other two by way of *Spiration*.

CHAP. II.

CHAP. II.
Of the Scriptures, their Authority,
and Interpretation.

Quest. 1.

You still alledge the Scriptures; for the confirmation and proof of what you hold in sh:
Questions propounded to you: Of what Authority and Credit are the Scriptures; that you build upon them with so much confidence in matters of such great Concernment unto you?

Ans.

The Scriptures are, of the greatest and least questionable authority and credit that may be; and are to be believed in whatsoever they either affirm, or deny, before the apprehensions, dictates, or sayings of any mans sense, reason, or understanding; yea before the most confident affirmations, or denials, of all the men in the World, though agreeing and consenting in one upon the testimony or credit of all their senses, reasons, judgments and understandings (respectively.)

Quest. 2.

What maketh the Authority of the Scriptures so sacred, and irrefragable, that they ought not to be rejected, gain-said, suspected, or doubted of, in any thing they affirm or deny?

C

Ans.

Answ.

The infallibility of their Author, which is God, his infallibility I say, as well in the active as passive signification of the word. For as he perfectly knoweth the truth of all things and is not liable to any error, ignorance, or mistake in any thing; so neither is he capable of speaking, declaring, or revealing any thing contrary to his knowledg. It is utterly impossible for him either to be deceived, or to deceive any man.

Quest. 3.

How can it be proved that God is the Author of the Scriptures? or that they proceed from him?

Answ.

This may be proved by sundry arguments, some taken from the Scriptures themselves; others from other considerations.

Quest. 4.

By how many arguments taken from the Scriptures themselves; that is, either from the matter of them, and the nature and quality of things contained and revealed in them; or from the manner of the Language, styl, or phrase, wherein they are written, may they be proved to come from God?

Answ.

The subject matter of the Scripture, or the nature or quality of the things contained, and revealed in them, afford five arguments to prove them to be from God.

Quest.

by two grand Designs.

Quest. 5.

What is the first of these Arguments?

Answ.

The two great and heavenly designs, revealed, and discoursed in the Scriptures: The one, the eternal Salvation of a miserable and lost world; The other, the exaltation of godliness, righteousness, and true holiness in this world. These plainly testify on the behalf of the Scriptures; that they are of no meaner parentage, or descent, then from God himself. Reason doth not permit any man to conceive, or think, that any creature should ever conceive, or be delivered of two such births, so transcendently glorious, and adorable as these; nor yet that any Creature, whether good or bad, would ever falsely father upon God any such excellent or worthy productions, as either of these.

Quest. 6.

What is the second argument from the matter of the Scriptures; which proveth them to be from God?

Answ.

The most profound contrivances; and never sufficiently admired streins of wisdom; by which the bringing to pass the two great designs mentioned, is, according to the Scriptures, intended by God, are good evidence and proof that they [the Scriptures,] proceed originally from no other Author, but God.

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Quest.

Further Argued.

Quest. 7.

What is a third argument drawn from the matter of the Scriptures, by which they may be known to proceed from God?

Ans.

The discoveries that are made in the Scriptures of things so far remote from the thoughts and apprehensions of men, as many things are; which are brought forth into a clear and perfect light by them, as that manner, method, and time of the Creation of the Heavens and the earth, with all the hosts of them; the destruction of the old world, for the wickedness of it, by a flood; the mystery of the Trinitie, of the Incarnation of the Son of God, (with many others); undeniably prove they came from an Author, that is greater in knowledge and understanding, then all creatures.

Quest. 8.

What is a fourth argument affording proof from the matter of the Scriptures, that their Authority is divine.

Ans.

The many predictions found in the Scriptures of contingent events, many years, yea some ages, before they were to take place or come to pass, yet being duly fulfilled, and coming to pass in their seasons, demonstratively prove them to be of a divine Inspiration.

Quest.

from the Subject-matter.

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Quest. 9.

What is a fifth argument drawn from the subject-matter of the Scriptures, to evince their descent to be from God?

Ans.

That heart-searching property, which oft discovereth it self in the preaching and opening of them by learned and faithful Ministers; yea and sometimes in the diligent and attentive reading and meditating of them by men themselves. Many times the secret thoughts, inclinations, and intentions of mens hearts are presented unto them, in, and by the Scriptures, as their natural faces are shewed to them in a glass. Therefore he, who only searcheth the heart, and trieth the reins of the Children of men [that is, God] can be the Author of the Scriptures.

Quest. 10.

What is there in the words, phrase, or style of the Scriptures, which giveth any light whereby to discern them to be from God?

Ans.

There is a kind of majestique plainnesse and simplicity in the style of the Scriptures, very unlike the strein of humane Eloquence, and greatly differing from the style of other writers, which giveth strong evidence that their Author and Inditer, is God. This argument the Apostle Paul taketh notice of, where he writeth thus; *Which things* [speaking of the things of the Gospel] *also we speak, not in*

and the Style.

the words, which mans wisdom teacheth, but which the Holy Ghost teacheth; Comparing spiritual things with spiritual, [or rather, fitting spiritual things or spiritual matter, with spiritual words or with a spiritual style,] 1 Cor. 2. 13. The force of this argument cannot be well apprehended, but by those that are in some measure acquainted with the books and writings of other Authors; and so, able to compare them, in point of style, with the Scriptures.

Quest. 11.

What other considerations are there, besides those taken from the Scriptures themselves, which any wayes prove them to be from God?

Ans.

There are several others of this import; but amongst these there are two, which seem to have in them a great weight of proof in this kind.

Quest. 12.

What is the first of these?

Ans.

The special care and interposure of God by his providence, in all ages, that they, neither in whole nor in part, should miscarry, or be lost; no nor yet suffer any such defacing, or corrupting, but what might, and may be healed and restored by men; notwithstanding the many revolutions, and turnings upside down, even in those parts of the world, where they have had their beings: whereas the re-

rest

rest, choyselt, and most desirable writings of men otherwise, are wholly perished, and lost. The names of some of them, as of Solomons natural History, (who spake, as the Scripture testifieth, of trees, from the Cedar that is in Lebanon, even unto the Hyssop that springeth out of the wall; as also, of beasts and of fowls, and of creeping things, and of fishes, 1 King. 4. 33.) only remaining; and of many others of them, some fragments and imperfect sentences only.

Quest. 13.

How can you prove that no part of the Scripture is lost?

Ans.

The Scriptures of the old Testament, called the Oracles of God, are said to have been committed unto, or intrusted with, the Jewes (Rom. 3. 2.) who are known to have been and yet to be very solicitous, exact, and careful preservers of this Treasure. Nor were there any more writings, or any other then those now called the books, or scriptures, of the old Testament, committed unto them by God, as his Oracles, or as given by divine inspiration; nor did Christ, nor any of his Apostles, nor any of the Jewish Nation, and Religion, ever complain or give the least intimation, that these Scriptures were any waies maimed, or any part of them lost; but rather give Testimony unto their intirenesse and compleatnesse. See Joh. 5. 39. compared with 2 Tim. 3.

€ 4

15, 16.

15. 16, 17. and Rom. 15. 4. And for the Scriptures of the New Testament, the same books which are now extant under this account, are found named, and reckoned accordingly, in very ancient Records. Neither have any other been owned, or cited, by the Fathers, who have lived and written since the times of the Apostles, as any part or parts of the new Testament, but these only.

Quest. 14.

Is every thing to be believed as a truth of God, which is proved by the Scriptures?

Ans.

Every thing that is substantially, that is, by sound and evident proof, proved from the Scriptures, ought thus to be believed. But many things are pretended and said to be proved by the Scriptures, when as there is no more but only a colour of proof brought from hence to prove them; as when the places urged and insisted on by way of proof, are either mis-understood, or else mis-argued, or misapplied.

Quest. 15.

How may a solid and sufficient Proof of a Doctrine from the Scriptures, be distinguished, from that which is only colourable and insubstantial?

Ans.

In many cases it requires a great exactness and profoundness of judgment, and which few Christians, if any, doe attain unto, to distinguish between the one, and the other.

But

But it is much more easie of the two, and will in a great measure relieve a Christian under such a defect, to be able to distinguish between a true Doctrine, or Opinion, and that which is erroneous or false. For certain it is, that every true Doctrine may be substantially proved from the Scriptures, though sometimes the proofs that are brought for such a Doctrine, be impertinent and weak.

Quest. 16.

But how may a true and sound Opinion, or Doctrine, be discerned from that which is false?

Ans.

The Gospel, it self, being a body or pile of Doctrine [1 Tim. 1. 1.] that is, made, and (as it were) purposely contrived for the advancement of Godliness, it must needs be that every particular Doctrine, or Opinion, which in the native tendency of it, is really apt and proper to promote Godliness in the hearts and lives of men, is of correspondency with the Gospel, and either a branch of it, or a true consequence of some branch of it; and consequently, a truth.

Quest. 17.

What is your other Argument of the latter kind, to prove the descent of the Scriptures to be from God?

Ans.

Answ.

(a) The Gospel so frequently avouching the authority of the Scriptures of the Old Testament, and universally according with them; the same Argument, one and all, which prove it to be from God, prove the whole System or Body of the Scriptures, to be of the same Parentage and Original with it.

The wonderful success which the Gospel (a) found on the first going forth, and publishing of it, in the world. For, notwithstanding the Persons, that were employed in the ministry and publishing of it, were but few in number (comparatively); and these of mean rank and quality in the world, some of the chiefest of them being but poor Fishermen, they and others of them illiterate and unlearned; yea, and notwithstanding the Doctrine and Contents of this Gospel so strongly opposed, and were so highly offensive unto, the wisdom, ways, and doings of the world, especially of the Rulers, and Great-men here: yet within a very short time it insinuated and wrought it self into the most considerable parts of the then known world planted it self, took root, and prospered in the chief Cities and places thereof, notwithstanding the Powers of the Earth set themselves, as one man, with all their policy, rage, and indignation to extinguish it, and to hinder the course and progress of it.

Quest. 18.

What are the Scriptures? Or of what Books, or Writings do they consist; so that none but these, and the things contained in them, ought to be reputed, the Scriptures, or any part of them?

Answ.

The Scriptures consist, partly of the Books of the Old Testament, and partly of those of the

what Books are Scripture.

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the New; and not of any other Books, or Writings, or of any Traditions whatsoever.

Quest. 19.

What are the Books of the Old Testament, which make one part of the Scriptures?

Ans.

The five Books of *Moses*, which are these, *Genesis*, *Exodus*, *Leviticus*, *Numbers*, *Deuteronomy*: Besides these, the Books of *Joshua*, the *Judges*, *Ruth*, the first and second of *Samuel*, the first and second of the *Kings*, the first and second of the *Chronicles*; the Books of *Ezra*, *Nehemiah*, *Esther*, *Job*: the Books of the *Psalms*, the *Proverbs*, *Ecclesiastes*, *Canticles*, [or, the Song of Solomon]: the Books and Writings of the Prophets, as the Prophecy of *Isaiah*, *Jeremiah*, the Lamentations of *Jeremiah*, the Prophecies of *Ezekiel*, *Daniel*, *Hosea*, *Joel*, *Amos*, *Obadiah*, *Jonah*, *Micah*, *Nahum*, *Habakkuk*, *Zephaniah*, *Haggai*, *Zachariah*, *Malachi*.

Quest. 20.

What are the Writings of the New Testament, which make up the other part of the Scriptures?

Ans.

The writing of the Gospel by four Evangelists, *Matthew*, *Mark*, *Luke*, and *John*; the *Acts of the Apostles* (written by the Evangelist *Luke*); the Epistle of *Paul* to the Romans, his first and second to the *Corinthians*, his Epistle to the *Galathians*, to the *Ephesians*, to the *Philippians*, to the *Colossi-*

ans:

ans: his first and second Epistle to the *Thes-*
salonians, his first and second to *Timothy*: his
 Epistle to *Titus*, to *Philemon*: the Epistle to
 the *Hebrews*: the Epistle of *James*: the first
 and second Epistles of *Peter*: the first, second,
 and third Epistles of *John*: the Epistle of *Jude*:
 the *Apocalyps* or *Revelations*.

Quest. 21.

Why should these Books, and none but these, be
 accounted the Scriptures?

Ans.

A sufficient account hereof hath been given
 already in this Chapter, viz. in those Argu-
 ments and Considerations, by which proof
 was made, that God is the Author of the
 Scriptures. Besides this, the Books of the
 Old Testament, lately mentioned, and no
 other but these, were (as hath been also
 said) committed unto the *Jews* as the *Oracles*
 of God, [that is, to teach and instruct the
 world in things appertaining unto God, and
 to salvation.] And for the Books of the
 New-Testament (now rehearsed); these, and
 no other but these, have from the Apostles
 days, been received upon the same account,
 by the general consent of all Churches, that
 have been, and are accordingly judged truly
Christian and sound in the Faith.

the *Acts* of the Apostles (written by *Luke*): the Epistle of *Paul* to the
Romans, his first and second to the *Cor-*
inthians, to the *Galatians*, to the
Philippians, to the *Coloss-*

CHAP.

CHAP. III.

Of Christ, his Person, Eternal Generation, and Incarnation in Time.

Quest. *How is Christ called the Son of God, and of the Virgin Mary? In what sense? or supposition do you mean that he is the Son of God?*

Christ may be called the Son of God three ways. First, by Nature. Secondly, by Creation, or miraculous Production. Thirdly, by Adoption.

Quest. *How is he, or why do you call him, the Son of God by Nature?*

Ans. The Scripture frequently calleth him, in respect of his Divine Nature, or God-head, the Son of God, and the only begotten of God, *Joh. 1. 14, 18. Joh. 3. 16; 18. 1 Joh. 4. 9. Heb. 1. 2, 3, 5, 8.* (besides many other places). So that Christ considered as God, is, and may be called, the Son of God by Nature; because he received this his Being from God the Father in such a way, or by some such Eternal and Divine act, which holdeth the best pro-

His Conception

proportion, and nearest resemblance, amongst all actings known unto men, and whereof they are capable, with the act of natural Generation.

Quest. 3.
How is Christ the Son of God by Creation, or miraculous Production?

Answ.

Because, in respect of his Humane Nature; and as Man, he received his Being from God by the secret and extraordinary operation of his Spirit in the Virgin; by which she was enabled to conceive him, and did conceive him without the knowledge and co-operation of man.

Quest. 4.
How is He the Son of God by Adoption?

Answ.

Inasmuch as God the Father chose Him, to be, and accordingly hath made Him Heir of all things, [that is, Proprietour, and Lord, of all things, under him, and for him,]

How is He the Son of God by Adoption?

Answ.

Because as Mary was conceived in her Womb by means of the coming of the Holy Ghost upon her, and her being overshadowed by the power of the most High, and was accordingly brought forth by her

accor-

of a Virgin Proved.

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according to the orderly course of Nature, and as other children are usually born of their Mothers (respectively); *Luk. 1. 31, 35. Mat. 1. 20, 21.*

Quest. 6.

But is it not contrary to reason, and above reason, to believe, that a Virgin should conceive, and bring forth a Child?

Answ.

It is neither contrary to reason; nor above reason, to believe that God is able to make a Virgin to conceive and bring forth. Nor is it contrary to reason or above reason, to believe, that God should be willing to cause a Virgin actually to conceive and bring forth, when he hath a design requiring such an exercise or interposure of his Power, for the regular and due accomplishment of it. But it is most contrary unto reason, nor to believe, that a Virgin hath conceived, and brought forth, when God hath said it, and given sufficient proof that he hath said it; yea, and hath given a most rational account both why such a thing should be (I mean, that a Virgin should conceive), as why he should say and declare it unto the world. All this He hath done in the Gospel.

Quest. 7.

But is it possible that the two Natures, Divine, and Humane, so vastly, yea infinitely differing the one from the other, should meet together so as to constitute and make one and the same Person?

Answ.

Answer.

With God (the Scriptures saith) *all things are possible*; Mat. 19. 26. And again, *The things which are impossible with men* (that is, which men are apt to judge, or think to be impossible) *are possible with God*, Luk. 18. 27. A kind of shadowy proof of the possibility that two very different Natures may conspire to constitute the same Person, we have continually before our eyes in the case of Nature, where that spiritual Substance, which we call the *Soul*, in due conjunction with an earthly Body, make one and the same Person of a Man.

Quest. 18.

But was not Christ a compleat Person, whilest he yet subsisted in the Divine Nature only, and before his assuming of the Nature of Man into him?

Answer.

He was, in simple consideration, a most compleat Person, whilest he subsisted in the God-head only; before, and without his being made Man. But he was not a Person, actually, and every ways accomplished and fitted to perform the great works, of the Redemption and Salvation of the World, until (as the Scripture speaketh, *Joh. 1. 14.*) *He was made flesh*, that is, assumed the Humane Nature into personal union with his God-head.

Quest.

Of the Person of Christ.

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Quest. 9.

But did not his assuming the Nature of Man into Union with his Divine Person, destroy the truth of his being a Person; causing him to cease from being a Person any longer, and to become some other thing?

Ans.

In no wise: Because he did not take, or unite, another Person to his Divine Person; but only another Nature (namely; the Nature of Man) wherein his Divine Person subsisted without any breach made upon any personal propriety in Him. For that Humane Body, and Humane Soul, which He assumed, was no Person of Mankind, nor did they ever subsist of, or by themselves, or apart from his God-head; only his assuming and uniting them unto his Divine Person, made this of a consideration by it self, far differing from all other persons, subsisting, either in the one nature, or the other; I mean, either in the Divine Nature, or Humane.

Quest. 10.

What occasion, or necessity, was there for the Incarnation of the Son of God; or that Christ should become Man?

Ans.

As it was one of the greatest, highest, and most wonderful dispensations wherein God ever appeared, to clothe his Son with flesh, and to invest him with the Nature of Man; So was there the greatest occasion before
D him,

His Incarnation necessary,

him, that can lightly be imagined, to put forth his hand thereunto, viz. The saving of a miserable, lost, and ruined world, in a way which pleased him, as excellently comporting with his Infinite Wisdom and Righteousness.

Quest. 11.

Was it then necessary for the Salvation of the World, that Christ should become Man?

Answ.

Had it not been some-ways (at least), or in some respect, necessary hereunto, it is not likely that God would have lift up his hand to so great a Dispensation, in order to it; it being repugnant to Infinite Wisdom to levie great and more then ordinary means, when the end may be otherwise obtained.

Quest. 12.

In what respect was it necessary for the Salvation of the World, that Christ should be Incarnate, and made Man?

Answ.

That God might save the World, in a way, and by means, pleasing unto himself, and well becoming him.

Quest. 13.

But might not God have saved the World, without the Incarnation of his Son?

Answ.

It is the opinion of many pious and learned men, both Ancient and Modern, that He might. And if we respect the absoluteness of

and well-becoming Him,

of his Power, and the justness of his Prerogative to do with his own what he pleaseth, (unto which, neither his Justice, though Essential to him, nor his Severity against sin, are any Enemies) it seems very reasonable to conceive that (indeed) he might. But, if we respect the Infiniteness of his Zeal, not unto things or ways, that are simply good or lawful, but unto such which are best, and most excellent and honourable for him; it seems more probable that he could not, inasmuch as he could not will so to do it.

Quest. 14.

But doth the Scripture afford any ground to conceive, that it was more honourable for Him to save the World by means of his Sons being made Man, then it would have been to have done it in some other way?

Answ.

The Scripture plainly affirmeth, That it became him, intending to bring many Sons unto Glory, to make the Captain of their Salvation perfect through sufferings, (Heb. 2. 10.) Which words imply, that no other way of saving the World would have become, at least so well become him [that is, have been so honorable unto him] as that which he hath now taken, as viz. by such a Mediatour, or Undertaker of the work, whom he might Consecrate unto it, or put into the most regular capacity for the performance of it by the suffering of death. Now Christ had not

And honourable to God, &c.

been capable of this Consecration unto the great work you speak of, the saving of the World, by suffering death, had he not assumed such a Nature, wherein he might suffer it. Besides, if it should he said, or thought, that there is, or was, any other way of saving the World, equally, or as well becoming God, as to save it by the Incarnation of his Son (as now he hath done), he cannot be said to have chosen, or taken up this way by counsel, but rather that he fell upon it (as it were) by lot. For where several means are equally and in every respect alike expedient, and this equality perfectly known before hand, there is no place for counsel, or for choyce (properly so called).

Quest. 15.

But why might not God, with as much honour to himself have saved the World by an Angel, or by the Incarnation of an Angel as by the Incarnation of his Son?

Answ.

First, The just severity of God against Sin being provoked by Man, could not so well, or so observeably, satisfy or content it self, by the Sacrifice of an Angel, being a creature of another nature, differing from that which had provoked it.

Secondly, There being a world of men that had provoked God, the death or annihilation of an Angel; or of the Humane Nature,

ture, though personally united to an Angel, (if such a thing could, or should, be supposed) would have been a Sacrifice of no considerable Balance in the Eye of Justice, to make an atonement for such a vast number of Creatures so considerable, as Men are.

Thirdly, (and lastly), The Honour and Dignity in Equity belonging to so great an Undertaking, prosperously achieved and performed, as the Salvation of a lost World, were too high and glorious an Investiture for the greatest of Angels; and only becoming the only begotten Son of God. See *Phil. 2. v. 9, 10, 11.*

Quest. 16.

But though it be granted that the Incarnation of the Son of God was necessary for the Redemption and Salvation of the World; yet whether was it necessary that he should be conceived and born of a Virgin, and not in the ordinary way of natural Propagation?

Ans.

There may be several reasons why it should be necessary, or at least why it should be more expedient, and better becoming the Wisdom of God, that he should be born of a Virgin, then according to the course of ordinary Propagation. Of which reasons one of the chief may be this: It being the will and pleasure of God to involve Adam's whole posterity [viz. which should according to the course of nature descend from him, and which

Why the Son of Man,

was *seminally*, in his Loyns] in the guilt of his first sin, and condemnation due thereunto; it was necessary that *Christ*, should be conceived and born in a way besides the course of Nature, that so he might be born free from this guilt and condemnation, and so be in a due capacity to make attonement for those, that were lyable unto them.

Quest. 17.

But if *Christ* were the Son of a Virgin, or of a Woman only, and not of a Man also; Why is he so frequently in the Scriptures, especially in the Gospel, both by himself and others, styled, the Son of Man; and never the Son of a Woman?

Ans.

Although he be no where expressly called, the Son of a Woman, yet he is said to have been made of a Woman, Gal. 4. 4. And he is called the first-born Son of Mary, Mat. 1. 25. where it is likewise said, ver. 23. that a Virgin should conceive, and bring forth a Son. But when he is so oft termed, The Son of Man, the word *Man*, *άνθρωπος*, (in the Greek) rather noteth the kind, then the sex; being a word as well of the Feminine, as Masculine Gender, and comprehendeth both sexes. And though *Christ* was not the Son of any Man, by immediate Propagation, as all other men have been, are, and will be; yet he was the Son of many Male-Progenitours, of David, Abraham, Adam, and many others,

others, as is to be seen, *Mat. 1.* compared with *Luk. 3.*

Quest. 18.

But is Christ so oft styled the Son of Man, for no other reason, but only because he was a male-member of Mankind, or because he had Men to his Progenitours?

Answ.

Although he could not properly be styled, *The Son of Man*, without the one and the other of both these; yet neither the one of them, nor the other, nor both together, seem to be the adequate, or chief, ground of that so frequent a denomination of him.

Quest. 19.

What then do you conceive, or judge, may be the chief reason, or ground of that Appellation?

Answ.

I suppose, to accommodate and relieve the infirmity, or weakness, both of the Faith, and of the flesh of men. For *Christ*, being a Person so infinitely above them as in respect of his Divine Nature, or God-head; so in Glory, Majesty, Holiness, Power, place of Residence, &c. as he is; the very thought of him, without some allay or other to qualify it, must needs be burthensome, if not over-whelming, to their frail and weak flesh. But the consideration, that in the midst of all this his super-transcendent elevation above them, yet is he bone of their

The Necessity of Christ's

bone, and flesh of their flesh, and communicates in the same nature with them, that he is the Son of Man, as well as the Son of God; this much sweeteneth their meditation of him, and strengtheneth their flesh to bear the weight of his glory, and of the apprehension of it much more comfortably.

CHAP. IV.

Of the Life, Death, Resurrection, Ascension, and Glorification of Christ; and of his coming to Judgement.

Quest. I.

WHat necessity was there, that Christ, for the Redemption and Salvation of Men, besides his being incarnate, or made Man, should live, and converse in the world, for several years, amongst men? Or, If his life had been taken from him, as soon as he received it, or as soon as he was born into the world, had it not been sufficient?

Ans.

It was necessary in sundry respects, that Christ, should not only be conceived, and born into the world; but, that he should also
live

Continuance in the World.

live to a good maturity of years, walk and converse with men on Earth for a competent time, &c. This was necessary chiefly in four respects.

Quest. 2.

What is the first of these?

Ans.

It was necessary that the Captain of the Salvation of those that should believe, should go before them in such a way of life and conversation, wherein God judged it meet to impose it as a law upon all those, that were to be saved, to walk; that is, in a way of Innocency, Holiness, and all submissive Obedience unto God, *Heb. 7. 26. 1 Pet. 2. 21, 22. Mat. 11. 29.*

Quest. 3.

What is a second consideration, in respect of which it was necessary that Christ should live to the compleat age of a Man in the world?

Ans.

That he might kindle the fire of the Gospel in the world, for which he was sent, before he left it (*Luk. 12. 49.*); that is, that he might plant the Doctrine of it (as it were) by his own hands, and make choyce of men for Apostles, whom he might send forth with a charge and instructions, to publish and preach the same far and near throughout the world, *Heb. 2. 3, 4. Mat. 28. 18, 19, 20. Mar. 16. 15, 16, 17.*

Quest. 4.

Quest. 4.

What is a third Consideration inducing the said necessity?

Answ.

That the laying down of his life might be a voluntary Sacrifice, or Free-will-offering, and, consequently, of the higher acceptance with God. For, had he not lived to years of discretion, and to the use of reason, he could not have offered himself unto God, nor have given himself a ransom for all, nor have laid down his life of himself, &c. In which voluntary resignments of himself into the hands of death according to the will of his Father, the Scripture placeth much of the efficacy of his Death for the work of Redemption, *Heb. 9. 15. 1 Tim. 2. 6. Joh. 10. 17, 18.* (with other places).

Quest. 5.

What is the fourth and last of the said Considerations?

Answ.

That by this means the truth of such Scripture-Predictions might be salved, which either directly, or implicitey, presignified that his life should be continued unto him in the flesh, until he arrived at the just age, or years of a Man.

Quest. 6.

But Christian Religion doth not only teach that Christ was made flesh, and that he lived in the world to Mans estate, but that he suffered death

His Death.

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death also; Was there any necessity of this for the work of Redemption, and Salvation of men?

Ans.

It was declared in the former Chapter (a), (a) 2.16. how and in what respects the death of *Christ* was necessary for the Salvation of Men. In that way of saving them, in which only, as being most honourable unto him, God hath been graciously pleased to do it, the death of *Christ* is sovereignly necessary herunto; yea, so necessary, that it may be truly said, No death of *Christ*, no life of Man.

Quest. 7.

How, or what, doth the death of *Christ* contribute towards the Redemption, or Salvation, of the World?

Ans.

It contributeth toward these by way of Ransom, or Attonement; that is, it is in the Eye of Gods Justice, or just severity against Sin, a valuable consideration for the Sin of the whole World, or for the discharge of all those, from guilt and punishment, who have sinned against him, how many, or how great soever their sins have been. So that he judgeth (and this according to the most apparent truth) that he hath as fully manifested his just displeasure and indignation against sin, by delivering up his Son *Christ* unto death, as he should, or could, have done by inflicting the vengeance of Eternal fire

fine upon all, and every person of mankind, that have sinned.

Quest. 8.

But for whom, or for the expiation or taking away of whose sins, did Christ suffer death? Or, whose salvation did God intend by it?

Ans.

Doubtlesse Christ suffered death for all men, and the Salvation of all men was intended by God, by it. For the Scripture expressly saith, that he gave himself a ransom for all men, 1 Tim. 2. 6. And Christ himself saith that he would give his flesh for the life of the World, Job. 6. 51. Elsewhere it is said of him, that he was made a little lower then the Angels, by suffering of death that he by the grace of God might taste death for every man. Heb. 2. 9. And of God it is said, that he will have all men to be saved, 1 Tim. 2. 4. and again, that he is not willing that any should perish, but that all should come to repentance, [and so be saved] 2 Pet. 3. 9.

Quest. 9.

But if Christ dyed for all men, and God intendeth, or willeth, the Salvation of all men by him, How cometh it to passe that all men are not saved? Or, Shall all men be saved by him?

Ans.

The Scripture plainly declareth, that all men will not be saved, yea that far the greater part of men will perish, Mat. 7. 13. 14. Luk. 13. 24. But the reason why any man perisheth, or is not saved, is not, because Christ dyed not for

for him, as well, or as much as he dyed for those that are saved; but because he believed not in him, or on God by him, with such a Faith as those others did, viz. which worketh by love.

Quest. 10. Doth then the Faith of men give efficacy, or vertue to the Death of Christ, so that without it, it is able to save them, but without it, it is not able?

Ans. The death of Christ is able to save men, that is, hath a complete saving efficacy in it, whether men believe or no. Yet this saving efficacy of it taketh place in no man, unless he believeth (if by years and discretion, he be capable of believing.) Nevertheless that which giveth unto it the actual efficacy of saving those that do believe, is not their Faith or believing, but the authority of the gracious Decree or appointment of God, wherein he hath ordained, that all those shall be saved by the death of Christ, that shall believe.

Quest. 11. But if God intendeth the Salvation of all men, in or by the death of Christ, will not his intentions in this kind be made frustrate, unless all men be saved?

Ans. No: The reason is, because though he really intendeth the Salvation of all men, in the death of Christ, yet he intendeth it not,
not

nor (indeed) the salvation of any man, any otherwise, or upon any other terms, then only in case they shall believe. Therefore his intentions of the Salvation of all men by the death of Christ, cannot be made frustrate, but only by the non-salvation of all men; in case, or although, all men should believe.

Quest. 12.

But if Christ by his death satisfied for the sins of all men, is not God unjust to punish any man for that, for which he hath received full satisfaction?

Ans.

If the Intent, and Agreement of him that made, or gave the Satisfaction, was, that the benefit of this satisfaction should not inure, or accrue unto any person, but onely unto such, who should owne, and acknowledg the same by believing (which clearly is the case in hand), then is not God unjust to punish unbelievers, notwithstanding the satisfaction made for them. He should in this case rather be unjust, in case he should discharge any of the debtors, contrary to the will and desire of him that hath tendered the satisfaction, or contrary to the Covenant which he hath made with him.

Quest. 13.

But was it necessarie for the work of Redemption, or expiation of sin, that Christ should suffer death? would not lesser, or lighter sufferings sufficed by him, in respect of the dignity of his person

son, have been sufficiently available there-
unto?

Answ.

It was not simply, and barely the Redemp-
tion of the World, or the expiation of sin,
which God intended by *Christ*, but the effect-
ing of both upon the most honourable terms,
both for his wisdom, righteousness, and se-
verity against sin. Therefore though it might
be a question, or matter of doubt, whether
some under-sufferings of *Christ*, might not
have effected the Redemption of the world,
simply considered, or without any breach made
upon equity; yet it can be neither, but that
the death it self of *Christ* was necessary here-
unto, in that way of effecting, or procuring
it, which was only pleasing in the sight of
God. And it is a clear case that God's just
severity against sin, could not have been so
fully manifested by any lighter sufferings of
Christ, as now it hath been by his Death.

Quest. 14.

What manner, or kind, of death was it that
Christ suffered?

Answ.

The death of Crucifying, or of hanging nai-
led upon a Crosse, untill he were dead.

Quest. 15.

Why did he suffer this kind of death rather then
any other?

Answ.

This was that kind of death, which the Ro-

man

mans, under whose jurisdiction Christ suffered, usually inflicted upon their Malefactors, being both ignominious and painful. And besides, there was a special hand of Gods providence in Christ's suffering this kind of Death; for by this it was the more lively declared, that he was made a Curse for those, that were under the curse of the Law; According to the saying in the Law it self, *Deu. 21. 23.* he that is hanged is accursed of God. See *Gal. 3. 13.*

Quest. 16.

But if Christ by his death fully satisfied the justice of God for the sin of man, or of mankind; how cometh it to passe that men themselves, yea believers, as well as others, are punished by him with death, and with many other afflictions notwithstanding this Satisfaction?

Answer.

Although Death, with the sad retinew of other Sufferings, at first came into the world upon the account, and by means of, sin already committed; and came in the nature and notion of punishment for it; yet Christ by his satisfaction hath so altered the property of them, that they are not now properly punishments for sin committed, (though sin committed may occasion, or cause them to be inflicted by God; as *1 Cor. 11. 30.*) but chastisements to prevent the commission of sin, and so to prepare and render them meet for salvation; being inflicted, though justly, yet not out of justice, but out of love and mercy

Of temporal Punishments.

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cy, by God. See and compare *Heb.* 12. 5, 6, 7, 8, 9, 10, 11. *1 Cor.* 11. 32. *2 Cor.* 6. 9. *Revel.* 3. 19. *Deut.* 8. 5. *Esa.* 26. 16. *Psal.* 94. 12. *Jer.* 31. 18. (with some others); yea Death it self, is, and may, in this respect, be called a Chastisement, and not a punishment; viz. because it prevents further sinning, and makes way for the Saints into their Glory. Notwithstanding, because chastisements are like unto punishments, and the same in the letter, and substance with them; they may sometimes (according to the rule, *Similia similibus nominibus gaudent*, Things alike are oft expressed by the same names) be called, Punishments, as *Levit.* 26. 41. 43. *Lam.* 3. 39. *Am.* 3. 2. and elsewhere. So likewise, because when they are very grievous and sore, they are like unto the effects of wrath and anger, they are sometimes ascribed to these passions in God, as the cause of them. *Esa.* 12. 1. *Psal.* 79. 5. *Zech.* 1. 15.

Another Answer to the Question may be; that *Christ* hath not made by his death full satisfaction to the justice of God for mens sins, upon any such terms, as either to indulge or harden any man in the practise of sin by securing him from the stroke of Gods displeasure when he offendeth; nor yet to deprive God of his Liberty to govern the World, or particularly, his own house, the household of Faith in wisdom, righteousness, and equity, and consequently, to judge and punish delinquents

in either, when he seeth just cause; but the compleariness, or fulness of this Satisfaction, standeth in this; that God may, in consideration thereof, without the least reflection upon, or disparagement unto, his justice, or perfect hatred of him, forgive all men all their sins upon their unfeigned Faith and Repentance; notwithstanding he may in some cases (as in that of *David*. 2 *Sam.* 12. *ver.* 13, 14.) upon another account (as *viz.* for the vindication of his righteousness, and impartialitie in the Government of the world, before the men thereof) correct with temporal chastisements, great and known Offenders; the truth of their Faith and Repentance notwithstanding.

Quest. 17.

How long did Christ remain in the state of death?

Ans.

By the space of three daies and three nights (*Mat.* 12. 40) that is, of one whole natural day (in the middle) and part of two other of these daies. Now a natural day consisting of 24 hours, and so comprehending the night in it, our Saviour by the figure *Synecdoche*, expresseth two parts of two of these daies, and one intire one, by *three daies and three nights*: So that he reckoneth that part of the sixth day of the week, on which he was crucified (which we call Friday) which remained after his being crucified, dead, and laid in the grave being

being between three and four of the clock in the afternoon, unto the end of it; this part (I say) of this natural day he reckoneth for the first of the *three daies, and three nights*, of which he speaketh. The seventh day of the week (called *Saturday*) the whole time whereof he remained in the state of death; and in the grave, he accounteth for the second. That part of the first day of the week (by us called the Lords day or *Sunday*) which was before his resurrection, he computeth for the third, and last, of these *three daies and three nights*.

Quest. 18.

Why did Christ remain thus long (viz. three daies, and three nights, in the sense declared) in the hands, or state of death?

Ans.

Because God judged this a sufficient time; to evince and prove the truth and certainty of his death, for the full satisfaction of those, whom it concerned to believe it; some having been thought to be dead for several hours together, who yet were not dead, but in a trance only.

Quest. 19.

Why did he remain no longer in the state of death, but only for three daies, and three nights?

Ans.

First, because by this time (as was even now said) he had sufficiently confirmed the truth of his death, by which he had wrought

the great work of Redemption, and made atonement for the World. So that there was no further necessity, or occasion of his remaining in the bonds of death. And it was most contrary to his will and pleasure to cause or suffer, his *Holy one* to suffer impertinently, who taketh care that his ordinarie Saints be not in *heaviness*, except it be when need requireth it, 1 *Pet.* 1. 6.

Secondly, it was the unchangeable will of God, according as it was foretold by *David* long before (*Psal.* 16. 10. compared with *Acts* 2. 27. &c.) that his *Holy one*, [meaning *Christ*] *should not see corruption*. Now it hath been the observation of some, and is (I conceive) the judgment of more, that a dead body, after three daies lying in the Grave, begins to putrifie and corrupt; which seemeth also, by that saying of *Martha* (concerning the interred body of her Brother *Lazarus*, Lord, by this time he stinketh: for he hath been dead four daies *Joh.* 11. 39.) to have been received for truth among the *Jews*. So that God, to keep his *Holy one* in the grave longer then three daies, from seeing Corruption, must have wrought a Miracle, and not long after another Miracle greater then that, viz. in raising him from the dead. But God is not pleased to multiply miracles, but only to accommodate great necessities, or occasions.

Quest.

How a reasonable Compensation.

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Quest. 20.

But if the death of Christ was only temporal, and of no longer Continuance then three dayes, and three nights, how can it be a reasonable compensation to the justice, or just severitie of Gods against sin, which required the eternal death of so many millions as should sin?

Answer.

To this Question, Answer hath in part been given formerly, where it was (in effect) said, that, the infinite dignity of the person considered, it was altogether as high an act, or as high an expression of Gods just hatred and severity against sin, not to absolve those, or any of those, that had sinned, but only upon the account of the death, yea be it but of the temporal death of *Jesus Christ*, as it would have been to have punished all, and every one of the said sinners, with death eternal. Unto which this may be added; that it was not eternal death, as such (I mean, as Eternal) which the justice of God required of those that should sin, or had sinned, but death simply; In that day that thou eatest thereof thou shalt surely die [or, according to the Hebrew, dying thou shalt die] Gen. 2. 17. This death (indeed) consequentially, and (as it were) by accident, would have been eternal, viz. through the weakness and inability of the creature, on whom it was to be inflicted, being not able to deliver it self from it. For if (for argument sake) it could be supposed,

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How dead in Law.

that any creature, on which God shall inflict death for sin, (be it that death which we call temporal) could recover it self from under this death, or restore it self unto life again, it is not reasonable to think that God would punish this creature with another death, or inflict death upon it the second time, for that sin, for which the first death was inflicted. The Apostle Paul (I conceive) insinuates this notion, when he saith (though by way of allusion) that *he that is dead* [or, that hath died, *i. e. is dead*] is justified [*Aboluitur*] from sin, Rom. 6, 7. meaning that a person having once suffered the sentence of the Law, which is Death, is not further responsible for his miscarriage, but stands in the eye of this Law, as innocent or righteous. So that the death of Christ, though but temporal, yet is, not only upon a geometrical, or upon an equitable account, but even upon an arithmetical, strict, or literal account, a full compensation to the justice of God against sin uttering it self in that rebreathing. *In the day that thou comest thereof, thou shalt dye the death.*

word of *Ques.* 21.

Was there then any occasion, or necessity, for the Resurrection of Christ from the dead, save only for his own benefit, and advancement?

Ans.

Yes. The Apostle Paul expressly teacheth us that he was raised again [*viz. from death*] for our justification, Rom. 4. 25. which the

Apostle

Of his Resurrection

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Apostle Peter interprets, at least in part, where he saith, that God raised him up from the dead; and gave him glory, that your Faith and Hope might be in God. 1 Pet. 1. 21. And the former Apostle elsewhere saith; If Christ be not risen then is our preaching vain, and your Faith is also vain. 1 Cor. 15. 14. 17. If Christ had still remained, or been deteyned by God, in the prison of Death, it would have argued that he had failed, or fallen short, in giving that satisfaction unto the justice of God for sin, which was undertaken by him, and consequently, there could have been no sufficient ground for any man to believe in God for the forgivenesse of his sins upon the account of his death; without which Faith, there can be no justification. Whereas his being discharged by God from his imprisonment in death, effectually proveth that he had made full payment unto him of that debt, which he had taken upon himself to discharge. And upon this account there is firm footing for every man to expect by Faith the forgiveness of his sins at the hand of God.

Quest. 22.

By what, or whose power, was Christ raised from the dead?

Answ.

The Scripture ascribeth his raising, or rising again from the dead, sometimes unto himself, or his own power; and sometimes [and more frequently] unto God [the Father],

By what Power.

and his power. See, and compare *Joh. 2. 19.*
Rom. 1. 4. *Joh. 10. 18.* *1 Pet. 3. 18.* *Rom. 14.*
9. *Act. 24. 32.* *Act. 5. 4. 10.* *Act. 5. 30.* *1 Cor. 15.*
15. *Eph. 1. 20.* (with many others.)

Quest. 23.

Why is the resurrection of Christ attributed unto himself, or his own power?

Answer.

For the confirmation of this great Article of our faith, that he is truly, and by nature God, or the natural Son of God (*Rom. 1. 4.*) inasmuch as none but God is able to raise the dead. *Eph. 1. 19. 20.*

Quest. 24.

Why is his resurrection ascribed unto God [the Father]?

Answer.

Partly to make the belief of it more passable with men, inasmuch as it is no waies incredible, but that God should be able to raise the dead (*Act. 26. 8.*) though such a thing exceeds the power of every created being; partly to confirm and satisfie us in this so great a matter of concernment to us, that he is fully satisfied with the death and sufferings of Christ for the sins of the world, and upon this account hath (as it were) with his own hands brought him out of the prison of death, wherein he had been detained for a season.

Quest.

Phil. 3. 10. Explained.

Quest. 25.

What doth the Apostle Paul mean, by a mans knowing the power of Christs Resurrection, as likewise the Fellowship of his sufferings? Phil. 3. 10.

Ans.

By knowing the power of Christs resurrection, he meaneth an inward and reall sense, or apprehension, how mighty and glorious an encouragement the resurrection of Christ is unto any man to believe in God for salvation. Or else, how powerful an influence the resurrection of Christ, rightly apprehended, hath upon the Consciences of men, to forsake all their dead works, and to walk in newnesse of Life. Rom. 6. verse 4. Compared with verse 5.

By Fellowship with Christ in his Sufferings he means, a mans dying [that is, his declining in love and affection] to this present World, and to all vain and sinful Contentments, ingageing and provoking himself hereunto by the Consideration of the Sufferings of Christ for him. He (saith Peter) that hath suffered in the Flesh, [that is, who hath conformed himself unto Christ, who suffered in the flesh for him] shall cease from Sin. (1 Pet. 4. 1.)

Quest. 26.

How long after Christs Resurrection, was it before his Ascension?

Ans.

Of his abode on Earth, &c.

Ans.

The space of forty daies. *Act. 1. 3.*

Quest. 27.

Why did he make his abode on Earth for so long a time after his Resurrection, before he ascended?

Ans.

Because God judged this space of time, necessarie, and competent, for him to give full assurance of the Truth and Certainty of his Resurrection, unto his Apostles, by exhibiting several enterviews of himself unto them, and this at times somewhat distant, for their better satisfaction; as also to give instructions unto them about managing that great, and weighty affair of preaching, and publishing the Gospel throughout the World, which they were now shortly to enter upon, with such other things as related hereunto, as the raising, and ordering of Churches, &c.

Quest. 28.

Whither did Christ ascend?

Ans.

Farre above all Heavens, (*Eph. 4. 10.*) that is farre above all visible Heavens. For otherwise God himself is said to be in Heaven. *Mat. 6. 9.* and elsewhere; yea and Heaven is said to be his dwelling place. *1 King. 8. 49.* Elsewhere he is said to be gone into Heaven, (simply) as *Act. 1. 11.* and *1 Pet. 3. 22.* So to have entered into Heaven. *Heb. 9. 24.* Therefore it is like that the Apostles meaning is,

The necessity of his Ascension.

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is, that he ascended into that Heaven which is called the *Heaven of Heavens*; *Dant. 10. 14.* where God converseth face to face with his Holy Angels, revealing himself in all his glory unto them: The situation of which Heaven is farre above all those other globes, or Spheres, which in respect of their seat above the Earth, are called *Heavens*.

Quest. 29.

Was the Ascension of Christ any waies necessary, or conducing to the benefit of the world, or the salvation of men?

Answer.

His Ascension, as it includes, or implies, his inauguration or entrance into his great Dignity and Glory, (in which notion the Scripture commonly speaks of it) was necessary to minister an opportunity unto the Father, together with himself, to send forth the holy Spirit into the World, after another manner, and upon farre more gracious and glorious termes, then according to his being in it formerly. The reason why the Holy Ghost was not thus given some-while before, is said to be, *because Jesus was not yet glorified* that is, entered into his glory] *Joh. 7. 39.* So a little before his Death, he tells his Disciples, that it was expedient for them that he should goe away [meaning that he should ascend into Heaven, or go up unto his Father] For (saith he) *if I go not away, the Comforter will not come unto you: But if I depart, I will send him*

further Explained.

him unto you. Joh. 16. 7. And Ephes. 4. 8. when he ascended up on high, he led Captivity Captive [that is, that his triumphant Ascension declared, that he had conquered Sin, Death, and Hell; and so had dissolved, or turned that great and sad Captivity, or Thralldome, wherein the World was decayed by Satan as having been conquered by him] and gave Gifts unto men: and ver. 10 it is said, that he ascended up farre above all Heavens; that he might fill all things [that is, that he might heal the emptinesse and vanity of the World, by filling men with the sound and saving knowledg of God; which he did by giving the gifts mentioned, ver. 11. And he gave some Apostles, some Prophets, &c.

Quest. 30.

In what respect, or how, did the Ascension of Christ, give an opportunity unto the Father, and to himself to poure out the Spirit, as they did upon it, on all flesh, and give those great and rare gifts mentioned?

Answ.

As Kings and Princes are wont to shew their bounty and magnificence unto their poor Subjects in some signal manner, as by scattering Gold and Silver plentifully amongst them, at their Coronation, and first Solemn entrance into their Kingdomes, a time of joy and gladnesse of heart being most natural and proper, wherein to exercise acts of Grace and Bounty; So God the Father to expresse his great

great joy and high contentment in the advancement of his Son to that Royal Dignity wherein he was now invested; and the Son also to express the fulness of his joy, in that glory which his Father had now conferred upon him, agreed in one to declare the riches of their munificent bounty unto the world, by a liberal donation of that Heavenly Treasure, the Holy Ghost (the joynt possession of them both); and by a collation of such gifts unto men, which were insufficient to enrich the world for ever, and to raise up the Tabernacle of Adam, which was fallen and sunk as low as Hell.

Quest. 31.

What is the Glorification of Christ?

Ans.

That act of God the Father, whereby he hath given unto him all power in Heaven, and on Earth, (Matth. 28. 18.) and hath set him at his own Right Hand in heavenly places, far above all Principality, and Power, and Might, and Dominion, and every name that is named, not only in this world, but also in that which is to come: And hath put all things under his feet, and given him to be the Head over all things unto the Church (Ephes. 1. 20, 21, 22) That at the Name of Jesus every knee should bow, of things in Heaven, and things on Earth, and things under the Earth, &c. Phil. 2. 10, 11.

Quest. 32.

What doth this glorifying of Christ by God
the

Of what Signification

the Father, import or signifie unto the world?

Ans.

First, It is an higher ground, or larger foundation, whereon to build our Faith, and Hope in God, then his Resurrection: because it more fully argueth and confirmeth, that he was very highly satisfied and pleased with his Death for the Sin and Salvation of Men; inasmuch as it was upon, and for, this service performed, that he so highly dignified and exalted him, *Phil. 2, 8, 9, 10.* compared, *Who by him do believe in God, who raised him from the dead, and gave him glory, that your Faith and Hope might be in God, 1 Pet. 1. 21.* See also *Rom. 8. 34. Ephes. 1. 20.*

Secondly, It much enliveneth and strengtheneth our comfort about the effectualness and success of his Intercession for us. The more he is honoured and advanced by God, the higher he must needs be conceived to be in grace and favour with him: and according unto these, his prevalency with him in all his morions and applications unto him, must in reason be estimated and believed.

Thirdly, The excellency of the glory, unto which *Christ* is advanced by God, renders the Gospel so much the more authoritative, and awful, in and over the hearts and consciences of men; and makes the neglect of it, and every sin committed against it, the more detestable and threatening. For, what can reasonably be judged a greater abomination, and

more

more provoking in the sight of God, then for that silly creature called *Man*; to despise, or neglect him, whom he, in the presence of Heaven and Earth, hath judged worthy of that unconceivable weight of Glory, which he hath laid upon him.

Fourthly (and lastly). It highly commends his service to the Judgements and Souls of Men, making it the most rational and con-natural ingagement unto the Intellectual Creature, of all others. *Many* (saith *Solomon*) *seek the face [or favour] of the Ruler*, (*Prov. 29. 26.*) which sheweth it to be very agreeable to the nature of flesh and bloud so to do. And the greater in place, and power any Ruler is, the hearts of men are so much the more inclinable, and easily drawn, to seek his favour, especially when they have any promising Dore of Hope open before them, that by seeking they may obtain it. Therefore the supertranscendent greatness of the Glory and Power wherein *Christ* reigneth, is of excellent consequence and import to draw all men unto him, (*Job. 12. 32.*) to perswade the world to seek his favour, and to work their hearts to so much the more readiness and willingness to accept of his most gracious offer to entertain them in his service, if they desire it.

Quest. 33.

You lately made mention of the Intercession of Christ: What is this Intercession of his, or, How may we conceive of it? *Answe.*

Answ.

The Intercession of *Christ* doth not signifie, or import, any Deprecation, or Supplication made by him unto God, for mercy, grace, or favour to be shewed unto men; for, such a thing might seem to argue the insufficiency of the Sacrifice (of Himself) offered by him: but it implyeth, that his perpetual presence in all blessedness and glory with God, doth continually, and without ceasing (as it were) argue and plead the efficacy and vigour of that his Sacrifice with him, as being fully sufficient or meritorious, for the obtaining of him all those great favours and blessings for men, for the procurement of which it was offered by him; The only shewing, or presenting of Himself, before God, in that great Glory which himself hath conferred upon him, and upon the account of that his Sacrifice, is an argument or proof attested by God himself, and subscribed (as it were) with his own hand, that the Sacrifice which he offered, is worthy to be honoured by him with shewing all that grace and favour unto men for the obtaining of which it was offered. According to this notion, the Intercession of *Christ* we speak of, is described to be, His appearance in the presence of God for us, Heb. 9. 24. And his being at the right hand of God, [that is, his great Dignity and Glory given unto him by God] is mentioned as precedaneous to his Inter-

For whom Christ Intercedes.

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Intercession, and making way for, or giving efficacy unto it, *Rom. 8. 34.* See also *Heb. 7. 25.*
Heb. 9. 24.

Quest. 34.

For whom doth Christ Intercede? for the Saints or Believers only, or for some other with these, or, for all men?

Answ.

The Intercession of *Christ* answereth his Death, and is commensurable unto it in the ends and purposes of it, as appears (in part) from what was even now said concerning it. Therefore as *Christ* (according to what was formerly in this Chapter shewed from the Scriptures) died for all men; so there is little question, but that he intercedes for all men likewise. But as he dyed not to obtain, or procure, the same things, or favours, for all men considered as now differenced, or distinguished, some from others, by Faith and Unbelief, by Repentance and Impenitency, &c. So neither doth he intercede for all men, thus considered, upon the same terms; my meaning is, That he doth not intercede with God to obtain the same respects, benefits, or favours from him, for Believers, and for Unbelievers; for Apostates, and for persevering Saints; for those who are grown old and obdurate in sin and wickedness, and for those in whom the weakness of Nature hath newly put forth in actual miscarriages of sin and disobedience, &c.

F

Quest.

66 How for Believers and Unbelievers.

Quest. 35.

With what difference then doth he Intercede for both sorts of Men, for those that are good, and for those that are evil; for those that believe, and for those that continue in unbelief?

Ans.

Look what mercies, favours, and good things the one sort of these men receive from God, and what the other receive likewise; and by this it may be known with what difference Christ Intercedes for the one and for the other. For certain it is, that what grace, mercy, favour, or good soever, is shewed by God unto the world, (I mean, unto persons of all characters, whether of righteousness, or of sin, respectively) is the genuine fruit of the Intercession of Christ. For, it is for his sake, and by means of his mediation, that the iniquity of the world is not every moment the ruine of it. So that as Christ intercedes on the behalf of his Saints, that their infirmities and weaknesses may make no breach between his Father and them; that God will inable them by his Spirit to continue in Faith and Love unto the end; that he will afford them sufficient means for their spiritual Edification, that he will supply them with all things needful for this present life, &c. So, on the behalf of other men, yet sinful and unconverted, he Intercedes that a larger space of Repentance may be granted unto them, that God will
give

Of the Day of Judgement:

67.

give them sufficient means for their Conversion, and making themselves new hearts, [Ezek. 18. 31.]; that of some of them God will fill their hearts with food and gladness, that hereby they may be provoked to love him, and believe on him for greater things; that unto others of them he will administer seasonable corrections, by which they may be admonished to look up unto him, and seek after him, &c. as in his Wisdom, Righteousness, and Goodness in the Government of the World, he shall judge best, and most for his glory, and that obstinate and careless sinners may be left without excuse in the day of Judgement.

Quest. 36.

How know you, or how can you prove, that there will be a day of Judgement?

Ans.

The Scriptures speak nothing more plainly, more convincingly, more frequently, then this; Witness these, and several other like places, Job. 5. 28, 29. Act. 17. 31. Rom. 2. 5, 6, 7, &c. Rom. 14. 10. 2 Cor. 5. 10. Matth. 16. 27. Matth. 25. 31, 32, &c. 1 Pet. 4. 5. 2 Pet. 3. 7. Jude v. 14, 15. Rev. 20. 11, 12, 13, &c.

Quest. 37.

But is not every man judged at, or immediately after, the time of his death? If so, What occasion, or need is there of a General Judgement afterwards?

F 2

Ans.

68 *Whether Immediately after Death.*

Answ.

The Scripture no where teacheth, that either good men receive the Sentence of Absolution from God, or from *Christ*; or evil men the Sentence of Condemnation, at, or immediately upon their death, but the contrary rather; as *viz.* that the judgement both of the one, and of the other, is respited, or suspended until the great day of the General Judgement. Concerning the bodies of either; evident it is, that the same execution is done upon them at the time of their respective deaths: they both *return alike unto the Earth*, [Eccles. 12. 7.] Therefore neither is the Sentence of Absolution then passed upon the one, nor the Sentence of Condemnation upon the other. The Sentence which is then executed both upon the one, and the other, is, only that which was long since threatned against (and so conditionally passed upon) all flesh, in case of sin; *viz. In the day thou eatest thereof, thou shalt die the death*, Gen. 2. 7. The execution of which Sentence or Threatning, after sin committed, is positively, and without condition, threatned, and the Sentence it self interpreted, in these words; *Dust thou art, and unto it thou shalt return*, Gen. 3. 19. However there may be several weighty reasons given, why God should appoint a day, or a time, for the General Judgement of the World; more especially three.

Quest.

Why a general Judgment.

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Quest. 38.

What is the first of these Reasons?

Ans.

That his knowledge, wisdom, righteousness, equity, and impartiality in judging the waies and doings of his Creatures, and in awarding and assigning them rewards, and punishments, accordingly might be the more conspicuous and gloriously manifested to the whole Creation. *Rom. 2. 5, 6.*

Quest. 39.

What is your second Reason?

Ans.

That as in *Christ's* humiliation [that is, by occasion of that poor and low condition, wherein he lived in the world, especially by means of his ignominious death] *his judgment was taken away* [that is, the honour due unto his infinite worth and dignity was denied unto him] *Act. 8 33.* So in the great day of his appearance to judge the world, it might be restored again unto him, wherein he shall appear like unto himself, and be acknowledged and owned by the whole Creation accordingly. In this respect the day of the general judgment, is termed, the *day of Christ*: and the day of the Lord, meaning *Christ*; [that is, a day, as it were calculated, contrived, and appointed by God for the honour, or interest of *Christ*: As a day, or time, which is benedict, commodious, or pleasing unto any person, or persons, is said to be their day, hour,

By whom Administred.

or time, to whole benefit it thus relateth ,
Luk. 19. 42. Luk. 22. 35. 1 Cor. 4. 3.] See *Phil.*
1. 6 10. Phil. 2 16. 2 Thess. 2. 2. 1 Cor. 5. 5. 2 Cor.
1. 14. 1 Thess. 5. 2. (to omit several others.)

Quest. 40.

What is your Third and last Reason?

Answ.

God, by his appointment of a day for the
 generall judgment of the World, wherein the
 secrets of the hearts of all men, both good
 and evill, together with their words, actions,
 and doings, shall be brought to light, and
 sentenced (respectively) without all partial-
 lity, according to the most absolute rules of
 righteousness and equity in the presence and
 audience both of Heaven and Earth, and of
 the whole Creation of God, hath furnished
 himself with a most potent Argument, as
 well for the promoting of godlinesse, as for
 the restraining of sin and wickednesse, in the
 mean time, amongst men. And we find him
 often making use of this Argument accor-
 dingly. See *Mat. 16. 26, 27. Act. 17. 31.*
 Compared with *verse 30. Rom. 2. 5, 6. &c.*
2 Cor. 5. 9, 10, 11. 2 Thes. 1. 7, 8, 9. &c.

Quest. 41.

*By whom shall this great and general judgment
 of the world be administred?*

Answ.

By the Lord Jesus Christ. This is evident
 from many Scriptures. *Mat. 16. 27. Mat. 25.*
31. &c. Job. 5. 27, 28, &c. Act. 17. 31.
2 Cor. 5. 9 &c.

Quest.

Christ the Judge.

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Quest. 42.

Why shall Christ be the judge, or why is he appointed by God to execute the great and general judgment of the World?

Ans.

Because of his subsisting in the humane nature, or of his being Man as well as God; a consideration distinguishing him from the other two, the Father and the holy Spirit, (who subsist in the Divine nature only) and peculiarly qualifying him for this great dignity and office of being the supream [visible] judge of the world, according to the account which himself giveth, where he saith that the Father hath given him Authority to execute judgment, because he is the Son of Man. *Iob. 5. 27.* God (it seems) judging it meet, and most agreeable to his Willdome, as being least liable to exception, that men should be (finally) judged by a person taken out from among themselves, by one, who is no waies like to oppresse them in judgment, or not to weigh every mans cause in the balance of equity, and in all his penall awards to make all reasonable allowance for temptations, natural incapacities, inclinations, and indispositions, for all disadvantages by Education, want or weaknesse of means, &c. having himself been partaker of the same flesh and blood with them who shall be judged by him, and experimentally acquainted with the force of temptation, though without sin.

Quest.

Whether the time of Judgment

Quest. 43.

Whether may the time of his coming to the great judgment of the world you speak of, be known unto men? Or, is it revealed in the Scriptures?

Answ.

It seems from *Mat. 24. 36.* that the just or precise time of this his coming was not known unto Himself [*viz.* as Man]; nor yet unto any of the Holy Angels, before his death and resurrection, but was kept up close as a divine Secret, in the brest of God only. But it is the judgment of some learned men, and this very probable, that this great Secret was imparted unto him after his Resurrection, and Reception into glory, by God the Father, in that Revelation which he is said to have given unto him, to shew unto his Servants, &c. *Revel. 1. 1.*

Quest. 44.

But if the time of Christ's coming to judgment, be contained and declared, in that Revelation you mention, how is it that the Saints themselves are generally so ignorant of it? And why are there so many divisions in judgment amongst learned and good men about it?

Answ.

There are many things, which may be wrought out of the Scriptures, and deduced from them, by the blessing of God upon a conscientious, diligent, and dexterous inquiry after them, which yet are hid so deep in mysterious

sterious and covert expressions, that few will be at the cost and charge of time and study for the steady and full discovery of them, which God judgeth competent and meet to reward, or bless with such a Treasure. And *Solomon* teacheth us that it is the glory of God to conceal a thing [that is, that it maketh both for the glory of his wisdom, and of the worth also of the thing it self so concealed by him, to discover many of his heavenly matters so sparingly, and upon such terms, that men shall not be able to attain the knowledge of them, nor be counted worthy of so great an honour, but only upon the ingaging of their hearts and mindes liberally and freely, in order to the attaining thereof] *Prov.* 25. 2. So that though it be supposed that the just time of *Christ's* coming to Judgment may be gathered from the Revelation, or some other place in the Scriptures, yet it is very possible that few, or none may come especially with any certainty, or satisfaction, to discover or find it out; Yea and those that doe hit right upon it, and find it out, may not be able to give a satisfying account unto others of such their apprehension, no nor (possibly) unto themselves,

Quest. 45.

But is it any great losse, or disadvantage, unto a good Christian, either in respect of his comfort or his progresse in righteousnesse and holinesse, not to know the day or hour of *Christ's* coming?

Answer.

Answ.

I suppose, Not: especially if he knows, and minds, the signes of this day and hour [near approaching] which are with all plainness and cleareness made known by God in the gospel. Yea unless a Christian should be very well principled, and raised to a considerable pitch in grace and holiness, the knowledge of this day at any long space of time, before the coming of it, might, through the weakness of the flesh, betray him into the hand of much sinful security and many evils.

Quest. 46.

What are the more immediate signes foregoing the day and hour, of which you speak?

Answ.

They are these three (possibly) with some others.

First an extraordinary Spirit of security, sensualitie, and earthly-mindedness working at an high rate in the generality of men—they were eating, and drinking, marrying, and giving in marriage, untill the day that Noah entered into the Arke; and knew not untill the flood came, and took them all away; So shall also the coming of the Son of Man be. *Mat. 24. 38, 39.* See also *Luk. 17. 25, 26, 27, 28, 29, 30.*

Secondly; A great despondency and fainting of heart in the generality of the Saints, and people of God, by reason of that low and most sad condition, unto which they shall be brought by their enemies, as if there were no ground

ground of hope or expectation of any deliverance. *Nevertheless* [that is, though God most certainly will avenge, and that speedily, his people crying day and night unto him, yet] *when the Son of Man cometh* [viz. to judge the world, and to execute vengeance upon the Enemies of his People, and to give deliverance and rest unto these. *2 Thessal. 1. 6, 7.*] *shall he find faith on the Earth* [meaning that even amongst those, whom he shall come thus to avenge, and deliver, he shall find little or no belief or expectation, that God will deliver them] *Luke 18. 8.* See also *Revel. 11. 7, 8, 9.*

Thirdly (and lastly) a triumphant confidence amongst the enemies of the Saints and Servants of God, that their mountain is now made so strong, that it shall never be moved, and the world is now become theirs, and their posterities, for an everlasting possession. *1 Thes. 5. 2, 3. Rev. 11. 10. & 18. 7.*

Quest. 47.

But why doth the Scripture so oft speak of a day of Judgment, as if the general judgment of the World, could be transacted, and dispatched within the compasse of 12 or 24 houres? Or, is not such a thing as this very incredible?

Ans.

The Scripture frequently useth the word *day*, in an indefinite sense, not alwaies in a strict or proper; as either for the whole duration, or space of time, be it longer or shorter

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ter, wherein any thing is under transaction, or in doing; or else for the beginning of such a time. So that by, a *day*, or the *day* of Judgment, in the Scriptures, is meant, that whole tract, or continuance of time, wherein the judgment of the world shall be begun, proceeded in, and carried on by *Christ*, until it be finished: which space of time, men of sharpest insight into the Scriptures conclude from them, to be a thousand years, affirming withall, that this day of judgment, consisting of a thousand years shall enter and begin with one Resurrection of the Dead, [*viz.* of all the Saints that have dyed before it from the beginning of the World] and shall end with another [*viz.* of all ungodly and wicked persons from the first to the last] But to set forth all the particulars of this judgment, or to declare how, and after what manner, the Lord *Christ* will, proceed in it from the first to the last, is a matter of very great difficulty, and which hath not prospered in the hand of any undertaker, that I know of.

CHAP. V.

Of Justification, Faith, Repentance,
and good Works.

Quest. 1.

How, or by what means may a Creature that hath sinned, come to be eternally saved, his sin notwithstanding?

Ans.

By his being justified from his sin, before God.

Quest. 2.

Why will not God save any, but only those, that are justified from their sins, in his sight?

Ans.

Because though he be exceeding patient, yet is he a God of judgment, infinitely just and holy, and therefore cannot admit any person under the guilt and pollution of sin, into that near communion and fellowship with himself in his blessedness and glory, which salvation importeth.

Quest. 3.

Is there a way or means for every Creature that hath sinned, to attain justification in the sight of God?

Ans.

Answ.

No: The Devil and his Angels have all sinned, with whom notwithstanding God hath made no Covenant of Peace, or of justification; neither hath he vouchsafed unto them any means of reconciling themselves unto him: Yea (it seems) their misery by sinning came not near unto his heart at all, nor was he solicitous in the least about their recovery. *Heb. 2. 16.* Only his Creature man, he hath, in great tendernesse of mercy put into a way of justification.

Quest. 4.

What is it for a man to be justified from his sins? Or, what is justification?

Answ.

The word, Justification, is sometimes used in an active signification, and sometimes in a passive (as many other words of a like forme also are, as Regeneration, Sanctification, Mortification, &c.) In the former of these senses, that Justification, which (I suppose) you inquire after (for there are severall kinds of Justification) is, an act of God absolving a sinner from the guilt and deserved punishment of all his Sins, upon the consideration of the atonement made for him by Christ in his Death: and accepted by him by Faith: which act being rightly interpreted or understood, either is, or includeth, an imputation of perfect Righteousnesse unto him. In the latter, or passive signification of the

the word, Justification importeth the effect, or product, of the said act of God; which is, that new and happy state or condition, of absolution or freedome from guilt, into which the person justified, is translated by means of it. So that for a man to be justified from his sins, is to be exempted by God from amongst those that are liable to death and eternal condemnation for their sins, and to be numbred amongst those that are heirs of life and salvation.

Quest. 5.

After what manner, or how, doth God justifie those, that are justified by him?

Ans.

Not by exerting or putting forth, any particular, or new act, but by the authority and vertue of his Eternal Decree concerning justification; which being one and the same, (at least in respect of persons, capable by years and understanding, of believing) yet justifieth (or rather God by it justifieth) all those that come under it, that is, that perform the terms of it.

Quest. 6.

What are the termes of that Decree of God you speak of, concerning Justification; by which Decree, and according to the termes specified in it, you teach, that he justifieth all that are justified by him, at least all, whom the use of reason distinguisheth from Children and Idiots?

Ans.

Answ.

The termes of this Decree, are, that men believe in God through *Iesus Christ*, with a Faith unfeigned, and which is operative through love, 1 *Pe.* 1. 21. compared with 2 *Tim.* 1. 5. and *Gal.* 5, 6. God hath decreed from eternity to justify all those, who shall thus believe in him.

Quest. 7.

But hath he decreed to justify none other, but such as these? What shall become of Infants dying in their Infancie, or before years of discretion, as likewise of such, who scarce know their right hand from their left through want of common understanding? Must these all perish? Or shall they be saved without being justified? Or, if they be justified, must it not be without Faith, since hereof they are incapable?

Answ.

Farre be it from us to think that God excludeth any person of mankind from the common Salvation purchased by *Iesus Christ*, for the non-performance of things impossible unto them, or that he should estimate any of them according to that they have not, and not according to that which they have. Therefore although the Scriptures speak nothing so expressly either of the justification, or Salvation, either of Infants or of Idiots, as they doe both of the justification, and Salvation, of men and women, who believe, Yet that as well the one, as the other are both justified, and

Of true Faith.

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and saved by *Christ*, may be substantially proved and concluded from many considerations and grounds plainly delivered and asserted in the Scriptures, as hath been shewed and made good by many. And if this be the condemnation of the world (as *Christ* himself affirmeth) that *men love darknesse rather then light because their deeds are evil*; Evident it is, that both the said sorts of persons are free from condemnation (and consequently are partakers both of that justification, and salvation, which have been purchased by *Christ*) inasmuch as the guilt, or sin, of *loving darknesse rather then light*, is no wayes chargeable upon them.

Quest. 8.

What is that Faith or that Believing, which bringeth men and women under Gods Decree of justification, and so justifieth them?

Answ.

The Scriptures expresse it under a great variety and difference of words and phrases. Sometimes it is called, a *believing God*, or *Christ*. *Rom. 4. 3. Gal. 3. 6. Joh. 3. 36*. Sometimes a *believing in God*, or in the *Lord*, or *Christ*, *Gen. 15. 6. Ioh. 1. 15, 16. & 14; 1. Act. 10. 43. Rom. 10. 14. 1 Per. 1. 21*. Sometimes again (and more frequently) a *believing on God*, or on *Christ*, or on the *Son of God*, *Ioh. 2. 11. & 6. 29. & 7. 39. Act. 16. 31. & 19. 4. Rom. 4; 5. Ioh. 5. 10*. Elsewhere it is called a *believing on the name of Christ*, or

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Faith variously expressed.

of the Son of God. *Ioh. 1. 12. 1 Ioh. 3. 23. & 5. 13.* It is sometimes likewise expressed by a believing the Gospel, the word, testimony, or record, of God concerning his Son: as also by a believing the word or words of Christ, *Mar. 1. 15. 1 Ioh. 5. 9, 10. Ioh. 5. 47. Act. 4. 31.* compared with *ver. 32. Act. 28. 24.* and elsewhere. Lastly, it is oft signified by a believing Christ to be He [that is, the Messiah, or Saviour of the world] or, to be the Son of God, and the like. *Ioh. 8. 24. & 11. 27. & 20. 31. Act. 8. 37. 1 Ioh. 5. 15.* The Holy Ghost by expressing that Faith which justifieth, under all this diversity, seemeth desirous to prevent or remove many of those scruples, or doubts which are incident to many weak believers, about the nature and truth of their Faith. For let the inward impression, motion, or acting of the Soul, answer any of these notions, or descriptions, if it otherwise purifie the heart, or be operative through love, there needs no question be made but that it is true Faith, and will justify him that hath it.

Quest. 9.

But may there not be a commodious definition or description given of this Faith, according to the Scriptures, and which may make for the Edification, and Comfort, of those who doe believe?

Answ.

There can hardly (I conceive) any such particular description of it be given, but will endanger,

A description of true Faith.

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endanger, or prejudice the joy of the Faith of some, though it may accommodate the faith of others; unlesse (haply) it should be explained with much wisdom and caution. The best and safest description of this Faith that can be given, is that which shall take in and comprehend the lowest degree of it that is to be found in any person, that so the bruised reed may not be broken by it, nor the smoking flax quenched. Therefore I conceive it may be thus, or after some such manner as this, described without much danger, or inconvenience: Faith is such a perswasion in heart, or belief, of the truth of the Gospel, or that *Iesus Christ* is the Son of God, which disposeth a person to manifest, or make it known, by the fruits of Love both to God, and Men.

Quest. 10.

What is it in Faith, or relating unto Faith, that giveth it the force, or priviledge, to justify?

Ans.

Not anything that properly is in it, or in the nature of it, but (as was lately said) the Decree of God, wherein he hath enacted it for a Law, or decreed, that such a faith shall justify men, which decree is extrinsecall to the nature of Faith and no ingredient in it.

Quest. 11.

Can there any Reason be given why God should single Faith from amongst all other, holy qualifications

Why justified by Faith.

cautions and graces of his Spirit, to conserre upon it the Office and Dignity of justifying men?

Ans.

None (I suppose) but only that, which the Holy Ghost himself assigneth (in the general) *viz.* that the justification of men, that have sinned, might be of grace; Therefore it is of Faith, that it might be of Grace. Rom. 4. 16. Which Saying seems to imply, that either the wisdom, or righteousness of God, or both, could not be satisfied with making any other qualification, act, gift, or indowment whatsoever, instrumental for the justification of a sinner, but Faith only. For if (for example) such a justification might have been by love, by patience, humillity, or any other grace, the Apostle could not have truly said, that it was by Faith, that it might be by Grace: because, upon such a supposition, it [justification] might have been of Grace although it had not been by Faith.

Quest. 12.

But if justification be by Faith, and of Grace; why is it sometimes ascribed unto works, as Jam. 2. 21. 24? And why is it said, that not the hearers, but the doers of the Law shall be justified?

Ans.

Justification is sometimes taken for the justification of a mans Faith, [that is, either for the making of a sufficient proof of the truth and soundness thereof; or else for the giving

How Faith justifies by Works.

giving of a testimony, whether by word or by deed, unto the truth of it] and consequently, for the justification or approbation of the Person himself. For he that justifieth, or approveth any mans faith as sound and good, in a consequential sense, justifieth and approveth the person himself, at least in respect of his faith, and of all things depending thereon. Such a justification as this is proper unto works [that is, unto such works, which give a due and sufficient proof of the soundnesse of a mans faith] and is accordingly in Scripture attributed unto them. In this sense *Abraham* is said to have been justified by works, when he had offered *Isaac* his Son upon the altar. *Iam.* 2. 21. that is, to have received such a Testimony from God, which did amount to the justification of his Faith, as sincere and sound; and consequently of his Person also. See *Gen.* 22. 16, 17, 18. But concerning the justification of a mans person, strictly and properly so called, and which (as was lately said) standeth in remission of sins, Faith only, and not works, hath to do in the obtaining of it from God. And in this sense *Abraham* was justified before his offering up his Son upon the Altar. Compare *Gen.* 15. 6. with *Gen.* 22. 9. 10. 16. &c. And yet on the other side it is true again, that Faith shall never obtain that full benefit or fruition of that justification, which it alone obtaineth (I mean, the great blessing of Salvation) without the Conjun-

tion and Co-operation of works with it (as the Apostle *James* speaketh *Chap. 2. 22.*) And in this respect the Apostle *Paul* is to be understood, when he saith, that *not the Hearers* [that is, not those that are only hearers] *of the Law, but the doers of the Law*, [that is, the conscientious observers of it, though not without many slips and frailties] *shall be justified* [that is, shall enjoy the great benefit of justification the saving of their souls]. Take the word, Justification in any of the Senses now mentioned, it may truly be said to be of *Grace*, because God was at perfect liberty whether ever he would have justified man being fallen, or any person that had ever sinned in one kind or other, either by faith or by works, or in any other way whatsoever.

Quest. 13.

What works are they, which are sufficient to justify a man's Faith, or to render him actually capable of Salvation?

Ans^r.

It is laid (as we lately heard) that *Abraham* was justified by works, when he offered *Isaac* his Son upon the altar. *Iam. 2. 22.* So that it seems that in persons professing faith in God, any notable or singular strain, or act, of devotion and obedience unto him, is sufficient for such a service, I mean to justify the faith of such a man. Otherwise a conscientious and uniforme observance of the will of God concerning us, expressed in both tables of the moral

Whether Faith and Repentance be one. 87

morall Law, though with many weaknesses and humane frailties (for in *many things we offend all*, *Iam.* 3. 2.) is of sufficient authority that way. Amongst particular good works, which seem authorized by God in Scripture, to give evidence for the truth of any mans faith, works of Mercy if men be fruitfull, and persevering in them, suffering for the truth with patience and meeknesse, together with forgiveness of injuries, and love shewed unto enemies upon occasion, have the preheminance. Compare *Iam.* 2. 15 *Heb.* 6. 10, 11. *Mat.* 5. 7. *Mat.* 19. 29. 2 *Thef.* 1. 6, 7. 2 *Tim.* 2. 11, 12. with *Mat.* 6. 14. *Mark.* 11. 25. *Luk.* 6. 37.

Quest. 14.

If justification consisteth (as hath been said) in forgiveness of sins and is obtained by Faith, why is forgiveness of sins in Scripture sometimes ascribed unto Repentance, as it seemeth to be in these, and many other places? Esa. 1. 16, 17, 18. *Psal.* 32. 5. *Ezek.* 18. 27. 30. 32. *Mar.* 1. 4. *Luk.* 24. 47. *Act.* 3. 19. *Acts* 5. 31. *Is Faith and Repentance one and the same thing?*

Answ.

Although true faith, and true Repentance be not formally, and in definition, the same thing, yet they are as Twins receiving life together at one and the same time in the soul; Yea they are so neer of kin, that they still embrace and infold one the other, and are never parted: Yea they may seem to take place and to be effected and wrought by one

and the same motion, or conversion, of the heart or soul; Even as a man by one and the same motion or turning about of his body, turneth himself from the west, towards the east, although turning from the West, and turning to, or towards the East, be two things of a different consideration. In like manner, when a man worketh off or turneth his heart from sin, that is (in effect) when he repenteth, by the same act of altering, or changing his posture, he turneth himself towards God, or towards *Christ*, that is, he believeth. The Holy Ghost himself seemeth to state the case much after this manner between Repentance and Faith, *1 Thes 1. 9.* in this short clause, *And how ye turned unto God from Idols*: which clearly implyeth, that their turning unto God, which importeth their believing; and their turning from Idols, which noteth their Repentance, took place in them, and were effected, by one and the same act of turning: So that if forgiveness of sins be ascribed unto Repentance, it is ascribed but unto that, which is *materially* the same with beleeving. Otherwise it may be said to the question propounded; that, by *forgiveness of sins* in Scripture, is oft meant not that generall or universal forgiveness by which a person is translated from the state of condemnation into the state of life and salvation; but only an exemption or discharge from the guilt, and
punishment

Of Remission of Sins.

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punishment due unto such or such particular sins, according to the course of divine justice. As when *Christ* prayed for those who crucified him, *Father, forgive them: for they know not what they do*, *Luk. 23, 34*. So likewise *Stephen* for those who stoned him, *Lord, lay not this sin to their charge*, *Act. 7. 60*. So the *Apostle Paul* for those who forsook him, *I pray God it may not be laid to their charge*, *2 Tim. 4. 16*. It is plain, that the intent of their prayers (respectively) onely was, that God would not judge, or punish them for the particular sins committed against them. When men have sinned greatly against God, whether believers or unbelievers, and are liable to punishment for it, he judgeth it a righteous thing, and well becomming him, either to pardon and passe by their sin, and to remit the punishment deserved by them, upon their Repentance; or to inflict this Punishment upon them, in case of their impenitence. I suppose, it is onely in some such sense as this, that forgiveness of sins is ascribed unto Repentance. Or if that forgiveness of sins which accompanieth salvation, be any where in Scripture ascribed unto repentance, it is ascribed unto it only as such a means or cause of it, as that which Logicians call, *Causa sine qua non*, he is, not as a cause operating towards the procuring of it, but as a condition without which it cannot be obtained.

Quest. 15.

What is Repentance?

Ans.

What Repentance is.

Answ.

Answer (at least in part) was given to this, in the Answer to the former question, where it was said, that Repentance is the turning away the heart from sin. A larger description of it may be drawn up in these, or the like words. Repentance is a deliberate act of the Soul, performed upon the motions, and by the assistance, of the good Spirit of God, whereby a man being touched with unfeigned sorrow and remorse for all that he hath sinned, whether inwardly or in secret, or else openly and in the sight of men, armeth himself with a firm resolution and purpose of heart, never by the grace of God, willingly to sin more.

Quest. 16.

Whether is it in the power of any man to repent, or to believe unto Salvation?

Answ.

To do either of these is in the power of no man, considered simply as a man, or as fallen in *Adam*, or by any ability or endowment found in him or belonging to him, in either of these considerations. But all men without exception, of whom Repentance and faith are required by God as necessary unto salvation, considered as having part and fellowship in that great and blessed Restoration, or Redemption of mankind by *Jesus Christ*, are enabled by him, and by his grace, both to repent and to believe. Otherwise God must be thought to have dealt more graciously and favourably

Of the abuse of Means.

favourably with the Devils, then with far the greatest part of mankind, inasmuch as they were enabled by him to have continued in that glory, wherein they were created; and to have prevented that misery, into which they are now irrecoverably plunged.

Quest. 17.

If the generality of men be enabled by God to repent, and believe unto Salvation, how cometh it to passe that the greatest part of them perish notwithstanding, through impenitencie, and unbelief?

Ans.

Men voluntarily suffer the zeal of this present world, and of gratifying the desires of the flesh to eat them up. So that they reserve a very inconsiderable proportion, either of their hearts, or of their time, for seeking after God, or for pursuing the great concerns of Repentance and Faith. Whereas the nature of these, being spiritual and heavenly, the effectual pursuit and obtaining of them requires much abstraction of mind and affection from the things of this present world, and much contention and ingagement of the faculties and powers of the Soul about them.

Luk 13. 24. Joh. 6. 27. 1 Cor. 9. 24. 2 Tim. 2. 5. Heb. 4. 11. and 6. 12. (with many other places) Now flesh and blood being generally loath to be at any great cost and charge about the things of Heaven, and the world to come; being much more willing to give the price, which God hath put into their hand to get
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What ground Men have to believe.

true wisdom, for the light and empty contentments of this present world, then for the purchase of true wisdom; from hence it must needs come to pass that flesh and blood should go miserably to wreck, and that though the number of them be as the sand of the sea, yet a remnant of them only (in comparison) should be saved.

Quest. 18.

What ground hath any particular person to believe in God, or in Christ, for his justification, and Salvation?

Answ.

More, then to walk upon the firm ground as men generally doe; I mean, without the least scruple or fear, that it should open under them, and swallow them up quick; Yea, and with the greatest confidence and security that it will bear them without the least danger, or inconvenience. For the Earth hath sometimes opened her mouth, and swallowed up quick those that walked, and were secure upon it. *Numb. 16. 31, 32, 33. Psal. 106. 17.* Neither hath God made any promise to any the Sons or Daughters of Men that it should never do the like unto any of them. Whereas it is most certain that God never yet denied justification unto life, unto any that relyed or trusted on him for it; yea he hath made many promises great and precious; pregnant and expresse unto the World, yea and hath bound them with the greatest oath, that

Great Encouragements to believe.

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that himself, or any other is capable of swearing, that he never will deny it unto any such.

Quest. 19.

What encouragements, or motives, have men and women, to believe in God, and in Christ?

Ans.

Great and many; yea greater, and more, then unto the performance of any other duty, yea or action, whatsoever; and more especially Ten.

Quest. 20.

What is the first of the Ten?

Ans.

The most great and invaluable Recompence of Reward, which God hath annexed unto Faith, both by an unchangeable Decree, and by a Promise that can never fail. *Heb. 10. 34.* Silver and Gold and precious Stones, Crowns and Kingdomes of the Earth, with all the Pomp and Pleasures attending them, are but dark and dull colours to shadow out, or make a representation of, the glorious Blessednesse of those that believe.

Quest. 21.

What is another of these encouragements or motives to believe?

Ans.

That whatsoever a mans sins have been, or how great soever his present unworthinesse is, he shall not be rejected by God, or by Jesus Christ, in his believing, nor upbraided with

A second and a third Motive.

with presumption, boldnesse, or the like, but shall most certainly be accepted with favour, and heavenly indulgence. *And him that cometh unto me* (saith Christ Joh. 6. 37. that is, who-soever believeth in me, as ver. 35.) *I will in no wise cast out*: which is as if he should have said; I will sooner do that, which is most abhorring to my nature and disposition, yea or most repugnant to my glory, then offer the least indignity or unkindnesse, or send empty away, any person whatsoever that shall come unto me by Faith, for Justification or Salvation.

Quest. 22.

What is your third motive unto Faith?

Ans. 1.

That the greater, and more notorious, and publique, any mans sins have been; the greater and more weighty will his Testimony be by believing both to the freeness and fulnesse of the grace of God in Christ, and to his truth and faithfulness also in his greatest promises, as likewise unto the perfection and fulnesse of the attonement made by Christ in his death for the sins of men. And therefore the acceptation of such persons with God, and with Jesus Christ, upon their believing, is of all other mens the least questionable?

Quest. 23.

What is a fourth motive or encouragement to believing?

Ans.

A fourth motive to believe

Ans.

That God is a great lover of that Creature of his, which is called *Man*, and that men have the precedency of the Angels themselves in his affections and good will: and that he hath from the beginning of the world plainly declared such his inclinations and respects towards them, by admitting such of them as were meet, and capable of so great honour, into friendly and familiar communion and fellowship with his Majesty, imparting such of his secrets unto them, as were expedient for them to know. The Scripture-records concerning *Abel, Enoch, Noah, Abraham, Jacob, Joseph, Moses, Samuel, David, Solomon*, with all the Prophets (generally) and many others, give ample Testimony herunto. And *Jesus Christ*, under the notion and name of the *Wisdom of God*, is said to rejoice in the habitable part of his *Earth* [not of his *Heavens*; that is, amongst men, not amongst Angels, as he followeth] and my delight were with the *Sons of Men*. *Prov. 8. 31.*

Quest. 24.

What is your fifth motive to stirre up men to believe?

Ans.

That God in the height of his glory, and unconceivable Splendor and brightnesse of his Majesty, is altogether unlike the generality of those that are called Gods upon Earth, Kings, Princes, Potentates, and *Grandees* of the World

World, who are more ready to tread and trample upon; to grind the faces, and to break the bones of those that are beneath them, and under their power, especially, if they have at any time provoked them, or been disobedient unto them, then to commiserate or relieve them in their distresse, or to lift up from the dunghill, or take them into any part or degree of fellowship with them in their worldly felicity. The Lord (saith David) is high above all Nations; and his Glory above the Heavens. *How is he like unto the Lord our God, who dwelleth so high, who [yet] humbleth himself to behold the things in Heaven, and in the Earth? He riseth up the poor out of the dust, and lifteth the needy out of the dunghill: That he may set him with Princes, &c.* Psal. 113. 5, 6, 7, 8. There is nothing at all in God; but what, rightly considered, rendereth him lovely and desirable, especially in the eye of his Creature-man: Yea his Attributes, and all his perfections, as they stand declared in his word, duly weighed, and layed together, commend and set him forth, as a God (to speak with all due reverence) made on purpose to be trusted, and depended on, for every thing good and desirable.

Quest. 25.

Ques. What is your sixth encouragement or motive to believing?

Ans. The consideration of that absolute and utmost necessity that lyeth upon all men to believe.

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A sixth and seventh Motive.

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lieve, if they mean; or desire, either ever to be truly happy or to escape the heavy doom of being for ever most miserable. *Neither is there Salvation in any other* (said Peter to the Jews, being filled with the Holy Ghost when he spake, *Acts 4. 8. 12.*) *for there is none other name under Heaven given among men whereby we must be saved.* And as there is no other name under Heaven given by God unto men, whereby to be saved but only the name of Christ; so there is no other way, or means, whereby persons capable by years and reason of believing, may be saved by this Name, but only by believing in it. See *Ioh. 3. 18. Mar. 16. 16.* (with very many places beside.)

Quest. 26.

Your seventh motive, or incouragement the same way, what may it be?

Ans.

Seriously to consider, that to believe, is not only, if so much, the benefit or advancement of the Creature believing, as the honour and magnifying of the name of God, of his grace, and faithfulness in the great promises of the Gospel; and so of the name of *Iesus Christ*, and of the efficacy and fulnesse of that ransom, which he hath paid for the Redemption of the World: which are matters more highly considerable, then the Salvation of any particular person, that shal believe. He that hath received his Testimony (saith *Iohn*, that is, that believeth him, teaching
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and affirming that God sent him into the World for the Salvation of all those that shall believe in him) *hath set to his Seal that God is true. Job. 3. 33.* meaning, that in doing this, in that avouching of the truth and faithfulness of God in the Gospel, which is done by any man true and cordial believing, he performs a very notable service unto him, and of high acceptation with him. And *Abraham*, in respect (doubtlesse) of the signal service of his believing, was counted, and called the *Friend of God, Jam. 2. 23.* The act of believing is frequently spoken of, as an act of obedience unto God, and under the like notion with the performance of any other duty commanded by God. *Rom. 1. 5. & 16. 19. 26. 1 Job. 3. 23.*

Quest. 27.

What is the effect, or substance, of your eighth motive unto men to believe?

Answ.

They may, by the exemplarinesse of their believing, be great and blessed Benefactors unto many others, and cause them also to glorifie God in the day of their visitation; according to what the Apostle informed the *Corinthians* in somewhat a like Case; And *your zeal* (saith he) *hath provoked many.* The greater and thicker the cloud of witnesses is, wherewith men shall be compassed about (as the Apostles phrase is, *Heb. 12. 1.*) the greater (proportionably) is their encouragement

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to believe: and it is much more easie to fall in with a multitude in any way they shall go, then to adventure solitarily upon any great action, or to cast in our Lot, in such a case, only with a few. The Faith of *Abraham* alone, how generative hath it been, filling the world all along the succeeding ages thereof, with believers like unto the stars in the firmament of Heaven for number? Upon the account of which service, God himself honoured him with the signal Title, or Appellation, of being called, The Father of Believers. *Romans* 4. 11. 16.

Quest. 28.

What may be your ninth Encouragement unto Believing?

Ans.

To consider that a man by means of his Faith, especially when it shall be grown to any maturity and strength, may live at a very excellent and Prince-like rate of Comfort, Peace, and Joy; Yea and this under the greatest tribulations and afflictions that he is like to suffer in this World. *Rom.* 5. 2. 3. & 15. 13. *2 Cor.* 1. 24. & 8. 2. *Heb.* 10. 34. *1 Pet.* 1. 6. 8. How costly or chargeable soever, in one kind or other, a mans Faith may be unto him either in maintaining or keeping of it, or in the managing or profession of it in the world, it will bear its own charges with a great overplus of Satisfaction. *The life that the Apostle Paul lived in the flesh* (and he lived like

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The tenth and last Motive.

a Prince, alwaies rejoycing, and in possession of all things, 2 Cor. 6. 10.) *He lived by the Faith of the Son of God, who loved him, and gave himself for him. Gal. 2. 20.*

Quest. 29.

What is your tenth (and last) motive to invite any man to believe?

Answ.

To consider, that all that he adventures upon the truth and certainty of the Gospel in his believing it, all the hazard he runs by depending upon God for Salvation, is not much considerable. Suppose that a mans believing should expose him to the losse of all that he possesseth, or might enjoy in this World; yea and that he should have no return of his Adventure but that impossibilitie should interpose between him, and his hopes and expectations, as that the Gospel should prove a devised fable, or that God should suffer his truth and faithfulness to fail, or the like, yet the losse which the person we speak of should ever in this case sustain by his believing, would amount to no great matter of lamentation, or despondency, it would be of nothing more, then what many wise and sober men amongst the heathen despised, and made little reckoning of; I mean the transitory and empty enjoyments and contentments of this World. Whereas on the other hand, the matters of benefit and gain, with the promise and hope whereof the Gospel inviteth men to believe, are so unmeasurably

rably vast and great, that if the credit of the Gospel holds, so that a mans Faith returns safe laden with the Treasures of Life and Immortality, he is a made man for ever, all the desires of his heart will cease through an abundance of Satisfaction and Joy. Now such opportunities, wherein little is expended, or put to the venture, and yet many hundreds and thousands of profit and advantage under the greatest probability, expected, are wont to be much taking with men of ordinary reason and understanding in the affairs of this world, and improved accordingly. How much rather should men put to hazard, or were it to part with, only that *which is not* (for this is the Character, or description, of the best of this world, given by the Holy Ghost. *Prov. 23. 5.*) upon the credit of the Gospel; when as there are greater & richer probabilities, yea and higher assurances, of all the great things, mentioned and promised therein, then ever any Merchant, or any the wariest adventurer of this world, ever had, to receive that which he parted with, with advantage.

Quest. 30.

You have spoken much of Faith: is not the grace of hope of much affinity with it? Or, how do they differ or agree?

Ans^r.

They differ in four things: they agree in three.

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Quest.

The difference between

Quest. 31.

*What is the first particular, wherein they differ?**Ans.*

Faith, or believing is before Hope, in order of nature, if not of time also. Faith is said to be the substance, or (according to our former Translation) the ground of things hoped for. Heb. 11. 1. And is for the most part, if not alwaies, mentioned before hope in the Scriptures, where they are both named. See 1 Cor. 13. 13. Col. 1. 23. 1 Thess. 1. 3. 1 Pet. 1. 21.

Quest. 32.

*In what do they differ besides?**Ans.*

Faith respecteth the word, or promise, wherein good things are promised, together with the faithfulness, and power of him that promiseth; whereas hope properly respecteth the good things themselves contained in the promises, and the receiving and enjoyment of them in due time.

Quest. 33.

*What is your third difference between them?**Ans.*

The object of Faith (in the proper notion of it) is somewhat in present being: The object of hope is alwaies somewhat that is future, or to come; according to that of the Apostle: *How can a man hope for that which he seeth.* Rom. 8. 24.

Quest. 34.

*What is the fourth (and last) difference?**Ans.*

Ans.

Faith bears the relation of a Parent, or of a Mother in respect of Hope : and Hope the relation of a Daughter , in respect of Faith. For hope is a kind of natural result from Faith, as the light is from the body of the Sun, and hath it's dependence upon Faith, both for the reception and continuance of it's being : whereas Faith seems to have no dependence upon Hope for either. For a man must believe the truth and certainty of such a promise, wherein any good thing one, or more is promised unto him, or (which is in effect the same) the faithfulness of him that maketh this promise, together with his ability to perform it, before he can (reasonably) or upon any good ground, hope for, or expect that good which is promised : especially when he that shall make such a promise was no waies obliged unto him, unto whom he maketh it; and most of all, if he shall moreover have been greatly provoked by him : which is the case concerning that Hope, of which we now speak. But when once the person, to whom any such promise is made, shall really and firmly believe his promise, it is but natural and (as it were) matter of course for him to hope for all the good contained in such a promise. And if he, that shall at first, or for a time believe such a promise as we speak of, but, before the time wherein the promise is to be

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performed,

performed, shall upon any suggestion, or occurrence, cast away, or let go such his believing, his hope must needs at the same time, and by means of the falling of his belief, fall to the ground. Only this would be here mentioned by way of caution: that although a promise of good things be made unto such or such a particular person in common with many others, and as well and with equal intention of good unto him, in him that maketh this promise, as unto any of the rest, yet if this person shall either be ignorant that, or doubtful whether, this promise be made unto him, as well as unto others; he may believe the said promise with the greatest certainty and stedfastness of Faith, and yet remain without all hope of the good things contained in this promise.

Quest. 35.

You have shewed how, and wherein, Faith and Hope differ: Can you shew likewise how, or wherein they agree?

Answ.

Their Agreement standeth chiefly in these three things.

First, in the Causes, or Means, producing them.

Secondly, in the Effects produced by them.

Thirdly, in the Subjects in which they are found.

Quest.

Quest. 36.

What are the Causes or means producing them, wherein they agree?

Answ.

They are chiefly these three,

First, the word of God, or the great and precious promises of the Gospel, together with the Arguments and grounds here hinted, or delivered why they should be believed.

Secondly, the hearing of this word, as it includeth the understanding and consideration of it.

Thirdly, (and lastly) the gracious operation, or interposure of the Holy Ghost, opening the hearts of men to attend unto this word, when it is preached, or otherwise presented, or set before them. *Act. 16, 14.* It is expressly said, *Rom. 10. 17.* that Faith cometh [or is] by hearing, and hearing [that hearing by which Faith cometh] by the word of God. If Faith cometh by hearing, and Hope (as hath been shewed) proceedeth from Faith then must hope also proceed from, or come by, the word of God, and hearing, as the remote Causes, (at least) or means thereof.

Quest. 37.

What are the effects, which are common unto Faith, and Hope, and wherein they agree?

Answ.

They are principally four.

Quest. 38.

What is the first of them?

[Answ.]

106 They agree also in their Effects,

Answ.

A cleansing and purifying of the heart, and consequently of the lives and waies of Men. That Faith, or (which is the same) God by Faith, purifieth the heart, appears *Act. 15. 9.* And because of this property, or effect of it, it is elsewhere called *Holy*, yea, *most Holy*, *Jud. 7. 20.* See also *1 Pet. 1. 22.* Again, the same or the like property of cleansing, or purging, is ascribed unto Hope also, *1 Joh. 3. 3.* where it is said: *And every man that hath this hope in him, purgeth himself, even as He is pure.* See *2 Cor. 7. 1.*

Quest. 39.

What is a second effect, wherein they agree?

Answ.

The inabling, working, or disposing of the heart to a patient and humble waiting upon God for such help, or supplies from him in every kind, whereof men stand in need. See and compare *Esa. 28. 16. Rom. 8. 25. Psal. 119. 81. & 27. 13, 14. Lamen. 3. 26. 1 Thess. 1. 3.*

Quest. 40.

What may be a third effect wherein Faith and Hope agree?

Answ.

They are both Joy-makers in the hearts and souls of men. See and compare, *Rom. 15. 13. 2 Cor. 1. 24. Philip. 1. 25. 1 Pet. 1. 8. 1 Thess. 2. 19. Rom. 5. 2. Heb. 3. 6. Rom. 12, 12.*

Quest.

Quest. 41.

What is the fourth (and last) property, or effect wherein they communicate?

Ans.

They, each of them, never fail to deliver their respective Subjects from disappointment in their greatest expectations; and consequently from such shame & confusion which are wont to accompany frustrations, especially in matters of moment, & great concernment. Concerning Faith, it is thus conveyed in the Scripture; Behold I lay in Sion a chief corner-stone, elect, precious: He that believeth on him, shall not be confounded: 1 Pet. 2. 6. Concerning Hope, it speaketh: And hope maketh not ashamed. See further and compare Psal. 22. 4, 5. Jer. 17. 7. 8. Heb. 6. 19. Phil. 1. 20. Psal. 33. 20. 21. and thus they agree in their Subject.

Quest. 42.

How do they agree in their Subject?

Ans.

Hope (as hath been said) being a kind of naturall result from Faith, where this is, that must needs be also. And the Scripture frequently placeth them in the same person. 1 Pet. 1. 21. Rom. 4. 18. & 5. 2. (with some other.) He that believeth a promise of good things made unto him; if he knows or believeth, this promise to have been (indeed) made to him, cannot but hope for all the good things contained in this promise. Review the case proposed towards the latter end of the Answer

Answer to the 34 Question in this Chapter.

Quest. 43.

You have declared many things concerning Faith: Can you yet further declare what the first great priviledge, or benefit is, which floweth from this grace, or work of Faith more immediately, and upon which many others depend?

Answer.

This priviledge is the great and high dignity of Adoption, or being made the Sons of God. The wisdom, goodnesse, and love of God to the Children of men, have together consulted and decreed this great honour and happinesse unto them, that as many of them as shall joyn themselves by an unfeigned Faith, unto his Natural (and in that respect only Begotten) Son, *Jesus Christ*, shall partake with him in his glorious relation of Son-ship unto God, as farre as their nature, and line of creation, will admit. This the Scripture declareth in several places. But as many as received him [meaning by Faith as it is explained in the end of the verse] to them he gave power [or prerogative, as the former translation had it, or else right, priviledge, as the margin of the last hath it] to become the Sons of God, even to them that believe on his name, *Joh. 1. 12.* For ye are all the Children of God by Faith in *Christ Jesus.* *Gal. 3. 26.* See also *Rom. 8. 14, 15, 16.* *Gal. 4. 4, 5, 6, 7.* *1 Joh. 3. 1, 2.* and in many other places.

Quest.

Quest. 44.

What is the great benefit of Adoption; or of Son-shipp unto God.

Ans.

By vertue hereof there accrueh unto us a right and title unto that immortal and undefiled inherisance, which fadeth not away, and which is reserved in the Heavens, for those who believe. 1 Pet. 1. 4. Yea Believers, by vertue of their Adoption, become joynt-heirs with Christ. But ye have received the Spirit of Adoption, whereby we cry Abba, Father. The Spirit it self beareth witness with our Spirit, that we are the Children of God. And if Children then Heires, Heires of God, and joynt-Heires with Christ. Rom. 8. 15, 16, 17. But when the fulnesse of the time was come, God sent forth his Son made of a Woman, made under the Law to redeem those that were under the Law, that we might receive the adoption of Sons. And because ye are Sons, God hath sent forth the Spirit of his Son into your hearts, Crying Abba, Father. Wherefore thou art no more a Servant, but a Son; and if a Son, then an Heir of God through Christ. Gal. 4. 4, 5, 6, 7. Concerning the Sons of men and earthly inheritances, it is no good consequence to argue. If a Son, then an Heir: but, speaking of the Sons of God, and the inherisance promised unto them, the Argument is rational and valid. The reason of the difference lieth chiefly in the different natures, or conditions, of that inherisance, which God intendeth

tendeth to conferre upon his Sons, and those earthly inheritances which men have to bestow upon theirs. An earthly inheritance hath that imperfection in it, that it cannot be, at once, enjoyed whole and entire, by many, nor yet given unto, or settled upon, a plurality of Children, but that every one will have the lesse, because there are more to share with him. Were it otherwise, and so that an earthly estate, or inheritance, could be given unto many upon such termes, that the whole might be possessed and enjoyed by every one of them respectively, ordinarily, and in most cases (at least) the consequence would be good, even amongst the Children of men, If a Son, then an Heir: For there is scarce any Father, but would give his whole Estate unto all his Children (respectively) had he never so many, if it could be given by him, and enjoyed by them, upon such termes. Now that heavenly Inheritance, which is reserved by God for his Children, is so happily conditioned, that the Collation of it upon never so many, and the Enjoyment of it likewise by never so many, and this together and at the same time, prejudiceth none (in the least) of those to whom it is given, or by whom it is enjoyed: but every one of them, respectively and apart, enioieth it as fully, as intirely, at as great a rate and height of contentment joy and glory, as if he were the sole possessor and enjoyer or proprietor of it.

And

And for this reason (I suppose) it may be called by the Apostle, *the inheritance of the Saints in Light.* Coloss. 1. 12. Namely because as no man sustains the least loss, or inconvenience in his enjoyment of the Light, by the vast multitude of persons in the world that share with him therein; so neither is the joy or glory of the inheritance of the Saints in any degree the less unto any one amongst them, because the number is so great that are partakers with him therein.

CHAP. VI.

Of Sanctification, Regeneration, Mortification, and Self-denial.

Quest. 1.

OF what consideration are these in the practice, or Profession, of Christian Religion? and how come they to have place here?

Ans.

They may be considered either in their several and respective natures; or in their introductions, or first raisings in the hearts and souls of men; or else in their exercises and actions. In respect of their natures, God judged it reasonable and meet to require them in both the

112 The nature of Sanctification; &c.

the other considerations of men, as simply necessary to render them capable of Salvation.

Quest. 2.

What is the nature common unto all the four; that because of this it should seem equitable & good in the sight of God to impose upon men and Women both the planting of them in their hearts, and the practise of them in their lives, and both upon the highest termes that may be; I mean, as such conditions without the performance of which, there is no Salvation, to be expected from him?

Ans.

They are (respectively) a kind of Holy impression, qualification, habitude, or disposition, which excellently well become, and adorn the Sons and Daughters of men, rendering them lovely both in the eyes of their heavenly Father, Angels, and Men: as on the contrary, under the neglect, or want of them, their conversations, behaviours, and doings in the world must needs be unworthy the Gospel, and such which become not the Sons or Daughters of God.

Quest. 3.

But are men and women able to raise such great works as these in themselves, or in their inward parts? Or lyeth it within the reach of their abilities or power, either to sanctifie or regenerate themselves, or to mortifie the deeds of the body, or to create that High and Heavenly principle of Self-denial, in their hearts or souls?

Ans.

Verified by the help of the Spirit.

Ans.

They are not able to do any of these things by any abilities, or powers, that are properly and originally their own; I mean, which remained, and were left unto them of the stock and store of their first Creation, after their Fall in Adam, and of which they did not unskillfully deplete and deprive themselves as being in his loines, when he sinned: but by that re-investiture with grace and strength, and those new supplies of the presence and help of the Spirit of God for all spiritual and saving purposes, which accrue unto them of the free and unspeakable gift of God, in their Restoration by Jesus Christ, they are enabled to do all those things (with many others like unto them.)

Quest. 4.

But how can you prove that men and women (generally) do receive from Christ, or from God upon the account of Christ, a sufficiency of power to raise, or work, in themselves the works mentioned, or the like? For there are many that judge otherwise.

Ans.

The truth of that Tenent may be sufficiently cleared both by the light of the Scriptures and of reason. A ready account likewise might be given (if it were needful, or here convenient) how the judgments of many came to be turned into the way of the contrary opinion.

Quest.

Jeremiah, Chap. 4. verse 3, 4.

Quest. 5.

How can you prove from the Scriptures the truth of what you now affirm? Or by what places, or passages here, can you make it appear to conviction, that men, or the generality of men, are enabled by him, or by the means by him vouchsafed unto them, to sanctifie, or regenerate themselves, or to do any other thing that accompanieth Salvation? (For there seems to be the same consideration of all things of this kind.)

Ans.

The Testimonies and Texts of Scripture which make for the proof you demand, are not a few. Only for brevity sake, and inasmuch as the Scripture it self saith, that in the mouth of two or three witnesses, every word shall be established (2 Cor. 13. 1.) I shall not exceed this number.

Quest. 6.

What then are the places, on which you build your belief of what you now undertake to prove?

Ans.

They are these three. Jer. 4. 3, 4. (unto which Deut. 10. 16. is parallel) Ezekiel 18. 30, 31, 32. (with which may be compared Ezek. 33. 11. Esa. 1. 16, 17. with others) The third and last is Mar. 6. 6. (of like notation whereunto, are these places, Job. 12. 27. Mat. 11. 20, 21, 23. 2 Cor. 4. 3, 4. with some others.)

Quest.

Quest. 7.

What are the words of the first of these places and how do you argue from them?

Answ.

The words are these: For thus saith the Lord to the men of Judah and Jerusalem, Break up your fallow ground, and sow not amongst thornes. Circumcise your selves unto the Lord, and take away the foreskins of your hearts, lest my fury come forth like fire, and burn, &c. Supposing first, that the men of Judah and Jerusalem, to whom this Doctrine, at the appointment of God, was preached, were at this time persons unregenerate; and Secondly, that the several callings upon them in the metaphors of breaking up their fallow ground, of circumcising themselves unto the Lord, of taking away the foreskins of their hearts, were admonitions or injunctions unto them from God to alter the sinful property of their hearts and souls, or (in the Prophet *Esaie's* expression) to wash, and make themselves clean, or (in the more plain, and direct Language of *Ezekiel*) to make themselves a new heart and a new spirit, all which expressions import the work of Regeneration, or Sanctification, or Mortification, (or rather indeed, include them all): these two things (I say) supposed (which I presume are not denied by any) from the said words; I plead the cause in hand thus: If God requireth it of unregenerate men to sanctifie or regenerate themselves, threat-

116: *Ezekiel, 18. verse 30, 31, 32.*

threatning them with his wrath and fury to their utter destruction, if they shall not obey him therein, then (certainly) they have power to do the one or the other; otherwise he should threaten to destroy his Creature for that which is no waies sinful, nor a Transgression of any Law. For it is no waies sinful for a Creature not to do things that are impossible for him to do; or not to do that, which is possible only for God himself to do. Therefore (without controversie) God doth afford unto unregenerate men (at least if they be not many degrees worse, and more hateful unto him, then simply as such) sufficient abilities, and means, whereby to become new men, or make themselves new hearts. There is hardly to be found amongst men a Tyrant so Barbarous, Bloody, or Inhumane, who when he hath cut off the leggs, or feet, of any of his Subjects, though for some misdemeanour, will further threaten him with Death, unlesse he shall run as fast as his lightest Footman, or swiftest Horse in his Stables.

Quest. 8.

What is the tenour of your second place? and how do you argue from thence for the point in question?

Answ.

This place containeth these words: Therefore I will judge you, O house of Israel, every one according unto his waies, saith the Lord God: Re-

pents

pent, and turn your selves from all your Transgressions : So iniquity shall not be your ruine. Cast away from you all your Transgressions ; whereby ye have transgressed, and make you a new heart, and a new spirit : for why will ye die, O house of Israel. For I have no pleasure in the death of him that dieth, saith the Lord God, wherefore turn your selves, and live yee. In these words, the great duties, or works of Repentance, Sanctification, Regeneration, Mortification, (I might add, of Self-denial also,) are not only, or simply required by God of men themselves, but with a very gracious, and compassionate exhortation about the misery, which they would certainly bring up on their own heads, if they did not perform them [*for why will ye die, &c.*] together with promise upon promise, of favour, life, and peace, in case they did perform them : [*so iniquity shall not be your Ruine :*] and again [*turn your selves and live yee ; That is, and yee shall certainly live.*] Now it is broadly inconsistent with that most gracious and merciful disposition unto the Children of men, which the Scriptures in a thousand places ascribe unto God, to promise good things unto them, as life, peace, safety, &c. only upon such conditions, or termes, which he knows to be utterly impossible for them, yea with all the help, or means which he intends ever to afford them, ever to perform. This would rather be most cruelly to insult over poor

118 Marke Chap. 6. verse 6. opened.

creatures in misery, then either to compassionate them, or to counsell or direct them how to deliver themselves and make an escape. Therefore (doubtlesse) this contexture of Scriptures maketh it as clear as the light at noon-day, that men, even whilst they are yet in their sins, and unbelievers have a sufficiency of Grace, power, and means vouchsafed unto them by God, to make themselves new hearts, and new spirits; to repent, and turn themselves from all their Transgressions, &c.

Quest. 9.

What is your third (and last) place of Scripture, to prove your Assertion?

Answ.

This place containeth only these few words *And he [the Lord Christ] marvelled because of their unbelief.* If the people, at, or because of, whose unbelief, Christ is said to have marvelled, were in no sufficient capacity by all the grace, nor by all the means of grace, granted unto them, to have believed [and consequently, to have made themselves new hearts, to have sanctified themselves, &c.] there had been no reasonable, nor (indeed) tolerable cause, why Christ should marvel at their unbelief; at least, if it be supposed that this their incapacity of believing, was known unto him: and ignorance in this kind cannot be supposed in him, who searcheth the hearts, and the reins of the Children of men. *Revel. 2. 23.* For what occasion is there in the least, that

that a man should *marvell*, because a Creature acteth not, beyond, or above, the sphere of his activity, as that a man should not fly like a bird in the aire; that an ox should not run swifter then a grey-hound, or the like. For a person to *marvell* that a man doth not believe, whom he knoweth to have no power of believing, and to *marvell* that a stone doth not speak Hebrew or Greek unto him, are passions much of one and the same consideration.

Quest. 10.

What are now your Reasons, and grounds, which strengthen your belief of the Doctrine you maintain, concerning a sufficiency of power given by God unto men, whereby to sanctifie, and regenerate, and deny themselves, to mortifie the deeds of the Flesh, &c.

Ans.

There are many Reasons, which prevail over my judgment to conclude the said Doctrine to be a Doctrine of Truth; but more especially, Seven.

Quest. 11.

What is the first of these Reasons?

Ans.

If God should not, upon the account of Christ, and of the Grace brought by him unto the World, invest Adams posterity with a sufficiency of power to do all things, simply and absolutely necessary for their salvation (and consequently, to perform the duties of

The Second Reason

Sanctification, Regeneration, Mortification, and Self-denial; these, at least in some degree, being absolutely necessary unto Salvation) he should deal with much more rigour and severity in the second Covenant, which yet is a Covenant of Grace, and usually so called, then he did in the first, which being a Covenant of Works, was very peremptory, though righteous and just, denying all mercy to transgressors. For, although in the first Covenant, he was very strict and severe against transgressors, yet he was thus far gracious and indulgent unto his creature Man, that he required nothing of him, no service, no act, or acts, of obedience to perpetuate himself in a state of blessedness, but what he was fully enabled by him to perform. Therefore if it should be supposed, that now under the Covenant of Grace, he imposeth such duties, services, or works, upon men, as absolutely necessary unto Salvation, which are impossible for them to perform, he must needs be much more hard and severe in, or under this Covenant (at least to the generality of man) then he was in the Covenant of Works?

Quest. 12.

What is your second Reason?

Answer. Because, the Scripture very frequently, reproverh, shameth, and condemneth, those who do not repent, do not believe, are not sancti-

The second Reason.

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sanctified, are not regenerate, &c. by the examples and worthy behaviour of those who do repent, and believe, who are sanctified, regenerate, &c. Passages of this import are at hand in great numbers, *Matth.* 12. 41. *Luk.* 11. 32. *Mat.* 21. 31, 32. *Heb.* 11. 7; &c. Now if those who do repent, and believe, who are sanctified, regenerated, &c. have a sufficiency, yea, a super-sufficiency of power, a power which necessitateth them unto all these; and those who, on the other hand, do not repent, do not believe, are not sanctified, nor regenerated, &c. shall be supposed to want a sufficiency of power, and to be utterly unable, to attain unto them; the achievements and attainments of the former, do no ways put to rebuke, or shame, the failings short, or non-performance, of the latter. As the rich men, who (as our Saviour observed) out of their abundance, cast in much into the Treasury, did not by their liberality upon such terms, at all condemn, or shame, the poor widdow, who cast in two mites only: Nay, she with her two mites received a more honourable testimony from the Lord *Christ* himself, then all they with their great gifts; because what they gave, they gave out of their superfluity, and so much coming from them, was lesse considerable, whereas the widdows two Mites was all her Substance. In like manner, if men, as yet unholy, and unregenerate, be supposed to want power, and
ability

The third Reason.

ability to believe, to become holy, regenerate, mortified, &c. yet doing what lyeth in them, and is in their power to do, towards believing, sanctifying of themselves, &c. they may well be had in greater honour for this, how little soever it shall be supposed to be, then those that shall believe, become sanctified, regenerate, &c. upon the account of their attaining unto all these, if it be supposed that they had a redundancy of power to perform them: or however, cannot be shamed, or justly censured, by their attainments.

Quest. 13.

What is your third Reason?

Answer.

If men meerly carnal, and unbelieving, want power and means sufficient to believe, or to attain unto things simply necessary to salvation, as Sanctification, Regeneration, &c. then are they not in equity lyable unto punishment for the want of these things, or for their disobeying those commands of God, wherein he requireth them at their hand. As Adam had not contracted any guilt of sin by eating of the forbidden fruit, had he not been endued with power to have refrained: So neither do any of his posterity incur any penalty due unto sin, either by doing any thing, which is not possible for them to forbear; or by not doing any thing, which is impossible for them to do. For according to the proceed of that equirable Rule amongst men

(ap.

The fourth Reason.

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(approved by our Saviour, *Luk. 12. 48.*) *To whom men have committed much, of him they will ask the more; and consequently, to whom they have committed little, of him they will ask little; follow we still the said Rule cloie, it will lead us unto this; that to whom men have committed nothing at all, of him they will ask nothing: according (I say) to the ducture of this rule, it clearly follows, that where God with-holderth or denyeth, power to obey, he requireth not the debt of transgression; I mean, punishment. Only those Servants were called to account by their Master, to whom he had delivered his goods, and who had received talents, one, or more; that is, a sufficiency of power to do the things required of them.*

Quest. 14.

What is your fourth Reason?

Answ.

If men have not a sufficiency of power vouchsafed unto them by God, whereby to repent, believe, to be sanctified, regenerated, mortified, &c. then have wicked, unholy, unregenerate men, &c. a sufficient excuse to plead before God, for, and under, their disobedience to those Commandements of His which require these, and such like duties, of them. An impossibility to obey, or to perform what is commanded, is a just and reasonable excuse, not only for not obeying, or not performing the things commanded, but
even

The fifth Reason.

even for a neglecting, or non-endeavouring such performances. As he, that for the saving of his life, should be commanded to flie through the air like a Bird beyond the Seas, were excuseable, although he should never go about the making of himself wings. Yea, if wicked men were before the Judgement Seat of God, capable of the grand excuse, impossibility to do that, which was absolutely necessary unto Salvation, he should suffer disappointment in that great Projection of his wherein he hath projected (as the Scripture testifieth) the making them inexcuseable, or the leaving them without excuse, *Joh. 15. 22. Math. 22. 12. Rom. 1. 20, Rom. 2. 1. Rom. 3. 19.*

Quest. 15.

What is your fifth Reason?

Ans.

Because, if wicked men had not a sufficiency of power and means from God, to do the things under present consideration, and oft-mentioned, there could be no matter, of which the *worm that never dyeth*, should be bred (of which worm our Saviour speaketh twice, *Mark. 9. 44, 46.* and the Prophet *Esa.* once, chap. 66. ver. 24.) and so a very great part, if not the greatest, of that punishment, with the suffering whereof in Hell wicked men are threatened by God, to work their hearts to a dread and abhorring of sin: would be taken out of the way; and so Hell it

The fifth Reason

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it self, in effect, abolished. For this worm of wicked men, *that never dieth*, can in reason be nothing else, then what *Jerome* of old conceived, and described it to be, (whose notion herein is more generally imbraced by men learned in the Scriptures, since) viz. the Conscience of wicked men tormenting them; because, through their own default and sin, they are now deprived of that good, which the Elect of God enjoy (a). If such men were not fully convinced in Hell, that it was in their power, whilst they were yet living in the world, to have kept themselves out of that place of torment, which must have been by doing all things absolutely necessary to Salvation; their Consciences would be so far from increasing their punishment by tormenting them, that they would rather comfort them against their sufferings otherwise, by suggesting to them that had they, in the days of their flesh, done their uttermost, yet could they not have escaped the coming into that place of torment; whither they have been sent by the irrevocable and irreparable eternal Decree of God. Any circumstance, which qualifieth the guilt of the offence, for which a man is punished, easeth the bitterness or evil of the punishment. (proportionably).

(a) *Vermis qui non morietur, & ignis qui non extinguetur, & plarisque accipitur conscientia peccatorum, quae torqueat in supplicio constitutus, quare vitio suo atque peccato caruerint electorum bono. Hicron. in Isa. 66. ult.*

Quest. 16.

What is your sixth Reason?

Ans.

Answ.

If wicked men could truly plead, that God gave them not power, whereby to believe, to sanctifie, to make themselves new hearts, &c. and generally to do all things absolutely necessary for their Salvation, they might wash their own hands in Innocency from the blood of their Souls, and resolve their destruction into the will and pleasure of God, as the principal, yea, (in effect) the sole cause of it. For he that can, without sinning himself, prevent the sinning of another, who cannot but sin, unless he be kept from it by the interposure of the other, and shall refuse, or neglect to do it, is more justly chargeable with the sin committed in such a case than the actor in it, and he that committeth it; how much more, when he might without the least trouble, losse, or inconvenience to himself, have prevented the committing of it? He that shall build an House with rotten or insufficient Timber, especially when he might have built it as cheap, with that which is sound, and substantial, is more the cause of the downfall of it, than the craziness or insufficiency of the Timber. This would be the case between God, and wicked men, if it should be supposed that he sets them forth into the world, lamely and defectively provided of strength and means, whereby to do what he peremptorily and indispensably imposeth on them for their Salvation; at least

least, if it be not supposed withal, that he supplyeth them afterwards, with what is sufficient in this kind. Nor is it either true, or pertinent, to plead that God gave unto men that sufficiency of power, which we contend for in *Adam*, and that they deprived themselves of it, by sinning in his loyns. For first, It is not like, that God should furnish a creature, being in an Estate of Righteousness, Innocency, and Purity, with means and abilities sufficient and proper, to recover and save it self in a sinful and lapsed state. Secondly, neither doth God now treat with Men, one, or other, upon the terms of the Covenant made with them in the loyns of their Father; the first *Adam*, and so not according to those abilities, which they received in him, for the performance of that Covenant; but according to those abilities wherewith he hath furnished them in the second *Adam*, for the performance of that second, or new Covenant, which in him he hath made and established with the World; according to the tenor and terms whereof he will judge the World, as our Saviour plainly enough implyeth in his Doctrine, *Joh. 3. 19.* And this is the Condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. See also (very expresse to this point) *Mark. 16. 16.* *Joh. 3. 18.* (with many others).

Quest.

The seventh and last Reason.

Quest. 17.

*What is your seventh and last Reason?**Ans.*

To teach men, that God requireth of them Sanctification, Regeneration, Mortification, Self-denial, &c. and all this as peremptorily necessary unto Salvation; and yet to teach them likewise, that they have no sufficient power given them whereby to perform, or attain unto, any of these; directly tends to beget a very dishonourable and hard notion and conceit of God in the hearts and minds of men; as that he is an hard Master; *reaping where he hath not sown, and gathering where he hath not sowed*: and in this respect (as in some others also) must needs be a doctrine of expresse consequence to quench and stifle all thoughts, purposes, and inclinations in men towards seeking the face of God, and exercising themselves in duties of Piety and Religion, and using the means of Salvation; yea, a doctrine very plainly comporting with, and indulging, that carnal slothfulness and indisposition unto spiritual and heavenly things, which are so generally found in men. This is apparent from that passage in the Parable; *Matth. 21. Jer. 24. 23. &c.* where the Servant, that was so hardly perswaded of his Master, *as that he was an hard man, reaping where he sowed not, &c.* is charged with being both sloathful and wicked. *v. 26.* Therefore that opinion, which denyeth a sufficiency

God the Author of Sanctification. 119

ency of power to be given by God unto men, whereby to sanctifie, regenerate themselves, &c. is very dangerous, and an open Enemy to all Godliness, especially in persons, who are at present ungodly; although it be true likewise, that the evil influence and tendency of it in this kind, may be (and in some is) over-balanced with other principles of a better and more pious inspiration.

Quest. 18.

But how can the truth of such an opinion, for which you have pleaded by the seven Arguments last recited, consist with the truth of all those places of Scriptures, which attribute the Sanctification, Regeneration, Conversion of men, and every saving work wrought in them, unto God, and his Spirit, or grace? Places of this import are these (with many other like unto them), And the Lord thy God will circumcise thine heart, and the heart of thy seed, that thou mayst love the Lord thy God, &c. Deut. 30. 6. — that ye may know that I the Lord do sanctifie you. Exod. 31. 13. And I will give them one heart, and one way, that they may fear me for ever, &c. Jer. 32. 39. — But I will put my fear in their hearts, that they shall not depart from me, ver. 40. Which are born not of blond, nor of the will of the flesh, nor of the will of man, but of God. Joh. 1. 13. Of his own will begat he us with the Word of Truth, Jam. 1. 18.

K

Answ.

129. How the Sanctification of Men

Ans.

These, with all other Texts and passages of like import, are well and clearly consistent with that Doctrine, which asserteth a sufficiency of power vouchsafed by God unto men, whereby to sanctifie, regenerate, and dedy themselves, to mortifie the deeds of the body, and generally to act and do every such thing, which God hath declared to be of absolute necessity for their Salvation. The fair consistency between this Doctrine, and the Texts of Scripture mentioned (with their fellows) may be well understood by these, and such like considerations.

1. It is one thing to be able, or to have a sufficient power for the performance or doing of a thing: another, to exercise, or make use of, this power, for the actual performance thereof. *Christ* had a sufficiency of power to save himself from death, *Matth.* 26. 53. *Job.* 10. 17, 18, but he made no use of this power for such a purpose. Men may be enabled by God to make themselves new hearts, and new spirits, &c. and yet not be made willing by him, no nor of, nor by themselves, nor by any other creature, to do it. Power to do that which is good, without a will to employ it accordingly, is a just ground, and the only just ground, of condemnation and punishment.

2. Though it be supposed that men have a sufficiency of power to make themselves

new

may be attributed to God.

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new hearts, and further, that their hearts are made new; yet it doth not necessarily follow from hence, either that these new hearts are made by themselves, by the improvement of that power, or that they are not made by God. For God can do all things, which he hath inabled the creature to do: yea, and is many times pleased to do such things himself, which the creature, inabled by him to do them, neglecteth notwithstanding, and doth them not.

3. It is not unusual in other Writers, nor in ordinary discourse, nor in the Scriptures themselves elsewhere, to ascribe an achievement, or exploit, as well, nay rather, to him that shall command, incourage, order the method and means for, the performance and accomplishment of it, as to him that shall act it with his hand. In this respect every saving work that is found in men, may be (in sufficient propriety of speech) ascribed unto God, because he commandeth it, gives incouragement unto men to endeavour it, prescribes methods and means for the performance of it, although it be supposed that men themselves are the workers of it, and this out of those abilities which they have received from him, by the use of such and such means vouchsafed likewise unto them, to perform it.

4. It is not improper, nor any uncouth Dialect, to ascribe that, which is actually

God and man Co-workes, &c.

done and performed by another, unto him that shall furnish and accommodate him with all the strength, power and means, by which he doth accomplish it: yea, that which is performed and done in this case, is principally to be attributed unto him; and secondarily only, and in a meaner respect, unto the other.

5. (And lastly,) When the production of one and the same effect depends upon the joynt-operations, or contributions, of different causes, the effect may, in good propriety of speaking, be ascribed sometimes to the one of these causes, and sometimes to the other. The Apostle *Paul* ascribeth the Spiritual birth, or begetting, of believers, unto himself, or his Ministry; *For in Christ Jesus I have begotten you through the Gospel,* (1 Cor. 4. 15.) which yet the Apostle *James* (as we heard) ascribeth unto God: *Of his own will he begat us with the Word of Truth,* Jam. 1. 18. The reason why this effect, is, and reasonably and truly may be, ascribed as well unto *Paul*, as unto God, is, Because *Paul* was *συμργον* a joynt-worker (as himself speaks) with God in it. Many instances of this kind of speaking, are found in the Scriptures. Therefore it is no argument, or proof, at all, that because the works of Sanctification, Regeneration, &c. are so frequently in the Scripture attributed unto God, therefore they are not attributable unto men themselves also;

Of the distinct Nature of Sanctificat. 133

also; or that men have not a sufficiency of power from him to do all those things, by, and upon the doing whereof, they shall certainly attain them, and find them wrought in them.

Quest. 19.

You have declared briefly the general and common nature of these four great Ornaments, or important Qualifications in a Christian Profession, Sanctification, Regeneration, Mortification, and Self-denial; you have likewise more largely shewed, and proved, that God hath endued men with sufficient abilities, in conjunction with such a concurrence of his own, which he is graciously pleased to afford unto all men, to possess themselves of them, and to adorn their hearts and lives with them; Can you now further declare the particular and distinct natures, or properties, of every of them (respectively)?

Answ.

I shall endeavour by the assistance of God, to do this also, being not without hope, but that he hath in some measure enabled me hereunto.

Quest. 20.

What then is that Sanctification, which (according to the Scriptures) always accompanieth a true Faith, and the state of Justification, into which men are (as hath been formerly said) translated by it?

Answ.

Sanctification, in that notion and sense of

134. *Why no Salvat. without Sanctification.*

the Word, which (as I conceive) your question intendeth, importeth such an impression, work, or disposition, in the heart or soul of a man, by which he is (as it were) consecrated and set apart for God, and for his service, in works and words, in thoughts and purposes, of righteousness and holiness; being separated and taken off, both in will and deed, from the common, sinful, and profane practices and doings of the flesh, and of the world about him. Or else (which cometh much to the same), It is a serious and affectionate alienation of the Soul from whatsoever is sinfully base, impure, or unclean, springing from an high approbation, love, and liking of things that are spiritually clean, that is, which are comely, and honourable to them that shall do and delight in them, whether they be God, Angels, or Men.

Quest. 21.

Why doth God require Sanctification of Men, as a qualification, or condition, without which he will not save them?

Answ.

Because he finds it repugnant to his Wisdom, and to his interest of Glory, to take any Creature, which hath actually sinned, into that near communion and fellowship with himself in his Glory and Blessedness, which the state of Salvation importeth; unless it shall first have quitted it self with an
excellent

excellent and worthy behaviour and demeanour of it self. Now there is no carriage better, becoming a creature, which hath received life, and breath, and all things of present enjoyment, from God, and yet further expecteth from him far greater things then these, then to estrange and separate it self from all things of a sinful and unclean nature, as being contrary to his will and pleasure; and to devote and appropriate himself to serve and please him in all things that are clean and pure, as well thoughts, as words, and deeds.

Quest. 22.

How, or by what means, may a man, with the ordinary assistance and blessing of God upon his endeavours, raise that great and happy work of Sanctification in his soul?

Answ.

By a diligent and frequent urging, pressing, and importuning his Soul from time to time, with such Arguments and Motives, which are proper to perswade to a setting apart, all the faculties and powers both of Soul and Body, from all polluted and unclean doings, for the serving and pleasing of God in wayes that are pure and undefiled; together with frequent and fervent applications of himself by Prayer unto God to assist and prosper him in his way.

Quest. 23.

What are the Considerations, or Motives, (or

some of the principal of them) that are most effectual and proper to prevail with a man to sanctifie himself (in such a sense, as you have declared.)

Ans.

The principal of them are seven.

Quest. 24.

What is the first of them?

Ans.

God himself is Holy, yea most transcendently Holy (*Esa. 6. 3.*) that is, alienated and estranged in his mind and will, to a greater distance and degree, then is imaginable by a finite understanding, from whatsoever is sinful, impure or unclean. This is a consideration or argument that hath much in it to presse the Soul unto Sanctification, *1 Pet. 1. 15, 16.* Nor is there any walking with God [friendly, or peaceably] unless we agree with him in his disposition and principle of Holiness *Amos. 3. 3.*

Quest. 25.

What is another of these Motives?

Ans.

There is no entrance into the new Jerusalem, no Salvation of Soul to be expected from God, but only for, and by, those that have made themselves capable of these most high and sacred privileges by a work of sanctification in their souls, *Rev. 21. 27. & 22. 14, 15. Heb. 12. 14.* (with many others.)

Quest.

The third and fourth Motive.

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Quest. 26.

What is your third Motive unto Sanctification?

Answ.

That God, in that voice whereby he speaketh unto men in the Gospel, calleth them unto holinesse of heart, life, and conversation. (1 *Thess.* 4. 7.) Now every call of God unto men, especially in the glorious Gospel of his dear Son, whatsoever the tenour or import of it shall be, ought in Reason to be judged of that high concernment unto men as that the obedient harkening unto it must needs, on the one hand, greatly blesse them, and the neglect, on the other hand, bring wrath and judgment upon them.

Quest. 27.

What is your fourth Motive.

Answ.

That as God, in the Gospel, inviteth and calleth men unto Holinesse, so he inwardly prompts them unto it, stirs up desires in them after it, and worketh inclinations towards it; yea and is alwaies ready to aid and assist, to blesse and prosper them in their reall and faithful endeavours for the attainment of it, without whose aid and blessing in this kind, the best endeavours and ingagements of men would be in vain: in which respect he is said to sanctifie them. (*Iob.* 17. 17. *Eph.* 5. 26. 1 *Thess.* 5. 23.) as he is said to build the house when he blesseth and prospereth the labours
of

128 *The fifth and sixth Motive.*

of those that build it. *Psal. 127.1*, Now whatsoever God promiset^h, or declareth himself ready to assist, and co-operate with men in, and for the obtaining of, may well be presumed to be a matter of most desirable consequence unto them, and such, which they should most willingly travail in the use of means to procure. This Motive is used in a like case, by the Apostle, *Phil. 2. 12, 13.*

Quest. 28.

What is your fifth Motive to quicken men to the study of Sanctification.

Answ.

Holinesse is the fairest Lineament of the Image of God in men, and makes them like unto him (*Eph. 4. 24.*) and so ennobleth, and advanceth the nature of man to the highest pitch of reall honour and dignity, of which it is capable in this world. And in this respect the Holy Ghost oft commendeth it under the notion and name, of Glory, *2 Cor. 3. 18. Eph. 5. 27. 1 Pet. 2. 9. Psal. 16. 3.* and elsewhere.

Quest. 29.

What is your sixth Motive of the same tendency with the former?

Answ.

As Holinesse makes men like unto God in his Nature (in which respect, Holy men are said to be made *partakers of the divine Nature*; *2 Pet. 1. 4*) So it advanceth them to a considerable degree of likeness unto him in his condition

condition; I mean, in respect of the enjoyment of himself, and of all he possesseth (Heaven and Earth with all the Hosts of them), upon terms of the richest and highest contentment and security that may be. He that is Holy, may converse with himself, as with an Angel of God, with Joy unspeakable and full of Glory; may be secure, or assured, that God is with him; and so need not care, or fear, who they are that are against them, *Rom. 8. 31.*

Quest. 30.

What is your seventh and last Motive to persuade unto Sanctification?

Ans.

A person that is Holy, (to speak with reverence) giveth the right hand of fellowship unto *Jesus Christ*, and falls in with him in managing and carrying on that great and blessed design of his, the saving of the world. For they that are Holy, *shine as lights in the World* (*Phil. 2. 15.*) whereby they both shew the waies of Life and Peace unto men going astray and wandring in the dark and slippery paths of Death; and withall by their example, give steady and certain information unto them, that these waies are passable by flesh and blood, and may be walked in by men with great joy and contentment of Soul. Now what can be more taking with the Spirit and Soul of a man, then to move in the same sphere with *Jesus Christ*, and to have his heart & hand
lift

140 Of the Nature of Regeneration.

lift up unto the same enterprize and undertaking with him.

Quest. 31.

You have shewed the nature of Sanctification, and some principal Motives to inflame the hearts of men with desires unto it. Can you proceed, and doe the like in the great work of Regeneration? And first can you briefly declare the Nature or substance of it, or how it affecteth, or altereth the Soul?

Answ.

Regeneration (I conceive) is such an impression, or work, upon the heart or soul of a Man, by which having been prevented, and corrupted, with pride, ambition, covetousnesse, malice, envy, inordinate self-seeking, unbelief, prophanesse, &c. partly through the aptnesse of flesh and blood (especially whilst it is yet in the heat and strength of it, and hath not been antidoted with sound wisdom, and much consideration against them) to ingender and breed such evill affections in, and of it self; partly through the evill examples and customes of the world round about it; is, by the power of the word of God and the effectual consideration of the great concernments therein held forth unto him, restored (in some good measure and degree) to that innocency, humility, and simplicity of heart, or to that freedome from those, and the like unnatural, unworthy, and sinful dispositions, wherewith he was at first born in-

The means to effect it.

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to the world. That Regeneration is some such Restauration, or return, as this, might be argued and proved from these words of Christ to his Disciples; (as likewise, from other Scriptures); *verily I say unto you, except ye be converted, and become as little Children, ye shall not enter into the Kingdome of Heaven.* Mat. 18. 3.

Quest. 32.

How, or by what means may a man come to be regenerates, or to return, and be brought back to his native innocency, humility, and simplicity, having been vitiated and corrupted with wicked and sinful dispositions of a contrary nature and import?

Answ.

The means in general, was briefly mentioned in the description of Regeneration now given; *viz.* The power of the word of God, and the effectual consideration of the high and great concerns field forth therein unto men; (still supposing the blessing of God upon the means used by men, as Sovereignly necessary for the production of the effect desired.)

Quest. 33.

But what are the means in particular, or some of the chief of them?

Answ.

The means of Regeneration in particular, are chiefly six.

Quest.

Some particular means

Quest. 34.

*What is one of these means?**Ans.*

To fill the judgment, and conscience, with convictions, both from the Scriptures, and from principles and grounds in reason, that without making us a new heart, and a new Spirit, that is, without a work of Regeneration, there is no entering for us into the Kingdom of God, no escaping the vengeance of eternal fire.

Quest. 35.

*What is a second means contributing towards the great work of Regeneration?**Ans.*

To constrain the heart and conscience from time to time, to lie quiet and still, for some space of time, under the dint and force of such convictions, before they remove, or dispose of themselves, to any other object, that so they may feel the just and full weight and importance of them to perswade men to the great duty of Regeneration, or making them new hearts, and new Spirits.

Quest. 36.

*What are the Scriptures or some of the chief of them, from which the judgments and consciences of men may be filled with such convictions as you speak of, viz. that without Regeneration there is no Salvation to be expected from God?**Ans.*

To work Regeneration.

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Answ.

The Texts of Scripture of this import, are many: yea there is no truth relating to a Christian profession, either more frequently, or more plainly avouched in the Scriptures, then this, or the substance and clear import of it. That of our Saviour is alone sufficient to raise the conviction we speak of in the judgments and souls of Men. *Except a man be born, again he cannot see* [that is, enjoy] *the Kingdome of God,* John 3. 3. To which these may be added (with many others) and considered at leisure, Ezek. 18. 31, 32, Mat. 18. 3. Ioh. 3. 5. Iam. 1. 18. 1 Cor. 6. 9, 10. Act. 3. 19.

Quest. 37.

What grounds in reason are there to convince the Conscience of man, that without a work of Regeneration upon him, he cannot be saved?

Answ.

Amongst many others, there are these two, very pfeignant and near at hand.

First, God is a God of judgment (Mat. 2. 17. Esa. 1. 27.) and therefore must needs discern and put a difference between those, who in obedience to his command, make themselves new hearts, and new Spirits, and those who turn their backs upon his charge in this kind, and hold on their course in the stubbornesse and impenitencie of their old corrupt and wicked hearts, unto the end. Therefore Salvation being a reward judged meet by him

to

144 *Further means to promote it.*

to be bestowed upon the former, he cannot judge it meet likewise to be conferred upon the latter.

Secondly, God is a God of Truth also, and this as well in his threatenings, and execution of them, as in his promises and performance of them. (See 1 King. 14. 11. *Esa.* 1. 20. *Ier.* 4. 28. with many the like.) Therefore having threatened men with exclusion from his Kingdome, and with the vengeance of Eternal fire, unless they shall be regenerate, there is no place left for any question, or doubt, whether persons living and dying unregenerate shall be saved, or no.

Quest. 38.

What is a third particular means for the promoting and effecting the work of Regeneration?

Ans.

Clearly and distinctly to understand and know, what a new heart meaneth, or what change, or alteration, is made in the heart or soul by a work of Regeneration. For unless this shall be in some good measure known, a man cannot tell what to do, nor how to go to work, to perform the will and command of God in making himself a new heart.

Quest. 39.

What is that new heart the making whereof seems to be the work of Regeneration?

Ans.

Ans.

Although the work of Regeneration necessarily requireth the making of a new heart; yet the heart that is made new, may have, yea and ought to have, more put into it, then the work of Regeneration, strictly taken, necessarily requireth. For the work of Regeneration thus understood, and as it was lately described, requires only a return in the heart, or soul to those worthy qualifications of innocency, humility, simplicity, &c. with which a man was first born into the world, and from which he degenerated and declined by a customary and frequent hearkning unto, and obeying the suggestions of Sathan, the motions and insinuations of his own flesh, and by comporting with the manners and examples of the world about him: Whereas, his heart being thus farre renewed, or made new, by the precise work of Regeneration, he ought yet further to renew, enrich, and adorn it with knowledg, faith, holinesse, fear of God, &c. So that the change, or alteration, made in a man by a work of Regeneration, is from an injurious, proud, ambitious, malicious, envious, crafty and mischievous disposition, unto a righteous, humble, modest, loving, candid, harmelesse, and plain-hearted frame, and temper of Soul.

Quest. 40.

What is a fourth means whereby Regeneration may be wrought in Men?

*L**Ans.*

146 Means proper to cause the work

Answ.

The exceeding great and precious promises of the Gospel, being known, believed, frequently and fervently meditated and wrought upon by the Soul. *Whereby* (saith the Apostle Peter) *are given unto us exceeding great and precious promises, that, by these* [viz. known, believed, and considered by us,] *we should be made Partakers of the Divine Nature, 2 Pet. 1. 4.* Great hopes and expectations are a natural and proper means to raise the hearts of men, and to make a great alteration and change in their principles and dispositions. And if the condition or nature of the great things hoped for, be spiritual and heavenly, and to be enjoyed with, or in the presence of God, the alteration made in men by the hope of them, must in reason be conceived to be from what is more vile, to that which is more excellent. and (indeed) from that which is carnall and earthly, to that which is spiritual and heavenly, and which sympathizeth with the nature of God himself.

Quest. 41.

What is your fifth means availeable to the same end?

Answ.

To inform a mans self thoroughly, and duly to consider, that if he shall prevail with his heart to abandon, and devest it self of all its sensual and sinful dispositions and desires, and so to pass over into the state of Regeneration,

tion, those new dispositions and desires, which shall take place in it instead of the old, will soon be as connatural and pleasing to it (or rather, much more) as these; yea the actions, practises, and waies which are suitable unto them, and unto which they will lead him, will yield as much, or more, even at present, satisfaction and contentment unto him, as his former courses and doings ever did.

Quest. 42.

What is your sixth (and last) means proper to cause the work of Regeneration to prosper in a mans hand?

Answer.

Frequent, and fervent Prayer unto God to bleſſe and prosper all the other means that shall be used by him, to the obtaining and accomplishing the desired end, it being one of the most appropriate priviledges of God to bring means and ends together, and to grant unto men to eat of the labour of their hands.

Quest. 43.

You have given an account of the nature of Regeneration, and of some means for the raising it in the Soul. Will you now proceed, and declare likewise the nature of Mortification, since this also is imposed by God upon men, on like termes of absolute necessity for their Salvation?

148 *Of the Nature of Mortification.*

Ans.

Mortification is such a work, or impressi-
on upon the heart or soul, by which all those
dispositions, and inclinations unto sin, which
in the generality of men, are active and live-
ly in tempting and drawing them into sinful
actions, and waies, are so broken, and the
vigour and power of them so ineebled and
quashed; that a person mortified to any con-
siderable degree, finds himself (as it were)
unable to commit sins, for want of will, list
or propension hereunto; according to that
of the Apostle *PAUL. We CAN DOE*
nothing against the truth, but for the truth. 2
Cor. 13. 8. Consider and compare herewith
Gen. 39. 9. Mat. 7. 18. Rom. 6. 2. & 7. 18. Act. 4.
20. 1 Ioh. 3. 9. (with some others).

Quest. 44.

*What are the best means to raise, and to ad-
vance the work of Mortification in the Soul?*

Ans.

To believe with all the might of the soul,
and to consider accordingly from time to time
that *Iesus Christ* indured that painful, bitter,
ignominious and accursed death of the
Crosse, for this great and weighty end (a-
mongst others) namely to perswade and pre-
vail with men to conform themselves to a
likenesse of those his sufferings, in crucifying
the old man, and destroying out of them the
body of sin; that they might not serve or obey
it any more in the lusts thereof. *Rom. 6. 3, 4,*
5, 6, &c.

5, 6, &c. Gal. 2. 20. 1 Pet. 4. 1.

Quest. 45.

What is another means to help forward the work of Mortification?

Ans.

To have recourse unto the Spirit of God, within us, seriously and humbly desiring him, that because we, through the weaknesse and great indisposition of the flesh, to such a work as Mortification, are exceeding backward and averse to be brought unto it, or to do any thing in it to purpose, and besides by reason of the spiritual darknesse in our minds and understandings, are much to seek how to go about the work, or what to do in it; He will please secretly first to quicken and stirre us up unto it, and then supply and furnish us with such Arguments and Considerations, which are proper and effectual through God, to accomplish it. *But if ye through the Spirit doe mortifie the deeds of the Body, ye shall live.* Rom. 8. 13. Very great things might be done by the Children of men, by the ducture, help, and assistance of the Spirit of God within them, did they ingage and imploy him accordingly, or as they might, and ought to do.

Quest. 46.

What is a third means to promote the same work?

Ans.

To fill a mans judgment and conscience with strong convictions that there is no Salvation

Further means to work

of Soul to be obtained from God without a preceding work of Mortification upon it. A strong and clear conviction hereof kept upon the judgement and conscience, so that they may be made to bear and feel the just weight and importance of it, will soon break the heart of the powers of darknesse in men, and so astonish and confound all sensual affections, and sinful dispositions in them, that they will have little list to stirre, or move, or act, their former parts any more.

Quest. 47.

Have you yet a fourth means to propose upon the same account?

Ans.

I conceive that this consideration also will be very serviceable in the work; namely, That though all sensual and sinful propensions and dispositions in men were utterly abolished, and destroyed out of them, they would not find, nor feel, nor have the least cause to complain of any want of them, however they should be deprived of the pleasures which they took in gratifying them, whilst they were in being. As though men having an itching distemper in their flesh, take a pleasure in scratching, yet would they find no inconvenience in the wholenesse or cleannesse of their skin, although the distemper being removed the pleasure of scratching would be lost. All that which is to be mortified in men, is but superfluity, and may be spared, without the least

Mortification in the Soul.

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least detriment of any pleasure, satisfaction, or contentment that are in the least degree worthy of men, or needful for any person.

Quest. 48.

May there not yet be found a fiftle means to help forward the work of Mortification?

Ans.

Yes (doubtlesse) a frequent, close, and fervent meditation of our short continuance in the world, together with the utter uncertainty of this continuance, as that it may be much shorter, then we are aware of, or do imagine; must needs much abate the heat and strength of all sensual and sinful inclinations. *Moses* considering, that if he should have pursued and sought after, the injoyment of the pleasures of sin, he could have enjoyed them *but for a season* [that is, an inconsiderable space of time] wrought his heart, even to this choice, rather to *suffer affliction with the people of God*, (which yet as to flesh and blood is farre lesse eligible; or desirable, then onely to abstain from fleshly lusts, or to forbear superfluous contentments and delights) then such injoyments upon such terms; I mean, the *pleasures of sin*, which he knew he could enjoy *but for a season*, *Heb. 11, 25*. The serious thought, of the sound of the feet of Death at our doors cannot (lightly) but be as a Rod of iron in our hands, to break and dash in pieces all worldly, sensual, and sinful motions and dispositions, in the hearts and souls of men;

L 4

yea

Means to effect

yea though they be very stubborn, and as loath to yield, or give place, as *Sathan* was to quit his place in Heaven, when he was thrown down from thence by the irresistible arme of God. When the approaches of Death are apprehended, it is but a kind of natural Christianity for them to purifie [or sanctifie] themselves (*Job. 41. 25.*) and consequently, to be as dead before hand, to all worldly or fleshly defilements.

Quest. 49.

Can you not bethink your self of some other means, besides those already mentioned, to cause so good, and great a work, as that of Mortification, to prosper in the hand of him, that is willing to set about it?

Answ. Considering that lusts, and sinful motions, are but (as it were) the complaints of men, of the straightness of their conditions otherwise, and of their dis-satisfaction herewith, without them, even as stealing, deceiving, and lying for advantage-sake are (constructively) the complaints of men that they are very poor and know not well how to do, or subsist in the world, without such practises; therefore I judge it much! conducing towards the cutting them off from the Soul, for men to acquaint themselves distinctly and thoroughly, with the unsearchable riches of the grace and bounty of God in the Gospel, and to be much in the contemplation of the unspeakable happiness

pinesse and blessednesse of all those that love God; and to feed daily upon, and nourish their Souls with a settled hope and expectation of part and fellowship in that great Glory, that shall be revealed in the Sons of God; at the appearing of *Jesus Christ*, not deducting any thing from the full value, or worth, of such an interest and felicity, nor thinking it in any degree the lesse desirable, or contentfull, because it is not of a present enjoyment, but must be waited for, for a season, and until the appointed time comes. The very hope and expectation, of such an unmeasurable Happiness; coming towards a man, being lively and pregnant, and not encumbered with any considerable feares or doubtings, will fill the soul with joy unspeakable and full of glory, and be a portion of rich and high contentment unto it: And consequently, will reduce it to such a state, and frame, that it will not think that it stands in need of any additions, that can be made unto it by any sinful lust, or way of unworthinesse, and so will abstain from them without any trouble; as generous Spirits, being well apaid with their great revenues and estates in the world whereof they are lawfully possesse, as they have no need, so neither have they any temptation upon them, or inclination in them, to steal; which persons, pinched with poverty, and not able to bear the smart or pain thereof always have,

Quest.

Quest. 50. *Should not fasting*

*Have you not yet one means more to offer, upon
so great and happy a service unto the World, as
to further men in the way and work of Mortifi-*

cation? *Ans.* *To answer this*

Inasmuch, as for the most part, and in most
men, sinful lusts, and inordinate dispositions
and desires, especially when they have been
long habituated in the Soul, and so are become
next to natural, are very stubborn and not ea-
sily subdued, nor expelled from thence, and
so are (as it were,) of kin to that kind of evil
Spirit, of which our Saviour affirmeth in the
Gospel that *This kind can by no other means
come forth, but by Prayer, and Fasting.* *Mat. 17.*
21. Compared with *Mark 9. 29.* therefore
I judge that the same kind of application (pray-
er seconded and strengthened by fasting) made
unto God, must needs be very proper and
effectual, also to dispossesse the hearts and
souls of men of those hateful and unclean Spi-
rits, pride, covetousness, ambition, envy,
malice, wrath, drunkenness, adultery, forni-
cation, with whatsoever else ought, by the
Law of Mortification to die. When the A-
postle saith, *but I beat down [or keep under]
my body, and bring it into subjection* &c.
(*1 Cor. 9. 27.*) it is the most probable sense
of some, that Prayer and Fasting were some
of the principle weapons used by him in this
warfare against his body. It being the pre-
rogative

rogative of God to bring means, and ends together [Psal. 127. 1. 1 Cor. 3. 6. 2 Cor. 10. 4. with many others] and he never failing to do it, when his interposure in this kind is by prayer sought for by his Creature [Mat. 7. 7, 8. 2 Chron. 15. ver. 4 compared with ver. 7.] though otherwise he sometimes resolves to withhold the blessing of his concurrence in this kind [Levis. 26. 16. Deut. 11. 17. & 28. 38. Ezek. 36, 37.] Earnest Prayer made unto him that the means used by us for the mortifying of the deeds of the body with the lusts thereof, may by him find their enterprize, and accomplish their work, must needs prosper accordingly. How much more when the force and prevailing efficacy of it, shall be doubled by fasting; which it self also is an exercise not improper to abate the rankness and importunitie of the sinful cravings of the bodie, which it is still presenting unto and obtruding upon the Soul.

Quest. 31.

You have declared your sense concerning the respective natures (with some other particulars about them, both jointly and severally) of those three great points of Christian Religion, Sanctification, Regeneration, and Mortification: will you now shew in like manner, what you judge and hold concerning self-denial; which was the fourth (and last) particular mentioned with the three former? And first what you conceive concerning the nature of it?

Ans.

156 Of the Nature of Self-denial.

Ans.

Self-denial is such a grace, or work, in the heart, or soul whereby the person, in whom it is found, is effectually inclined to neglect, relinquish, or part with his own lawful interest or right, whether in matters of profit, or pleasure, or in any the concerns, or contentments, of the outer man, or relating to this present world, when either the glory of God, or the interest of the Gospel, or of any truth thereof, or the spiritual welfare or safety of men, require such a deportment of him, and are like to suffer without it. Such a *Christian* principle as this in men is, (as I suppose) called *Self-denial*, because he that acteth according to the nature or guidance of it, doth by such an Action (as it were) deny that there is any such person in being, as himself, or (which is, in effect the same) that there is any such, to be regarded, or taken care of, by him in matters of this world, in such and such cases. He that acteth self-denyingly, behaveth himself in such an actio as a man free among the dead (in *Dauids* expression *Psa.* 88. 5.) and not as a member of the society of this world.

Quest. 52.

Is it not then a very difficult and hard work to be raised in the Soul?

Ans.

The Lord *Christ*, you know, hath plainly told us, that *strait is the Gate, and narrow is the way, which leadeth unto Life, and few there be*

The Difficulty to raise it.

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be that find it. *Mat. 7, 14.* And (indeed) if the work in the difficulty of it, were to be estimated by the wisdom, and strength of men only, it will be found as difficult, as our Saviour determineth it to be, *that a rich man should enter into the Kingdom of God. With men* (saith he, that is, in respect of humane wisdom and strength only) *this is impossible: but with God all things are possible* (*Mat. 19. 26.*) meaning, that God, by the excellency of his wisdom, and might of his spirit, is able, and when desired and sought unto, willing, to enable men both to do, and to suffer all things whatsoever, that are necessary for their Salvation, though they seem to exceed the capacity of flesh and blood never so farre. See and compare *Phil. 4. 13.* & *Iob. 4. 4.* So that there is no reason why any man should be discouraged or troubled at the difficulty of the work, seeing that God is so near at hand to direct and assist us in it, and to bless us in the use of such means for the raising and effecting it in the Soul, as he hath graciously furnished us with for such a purpose.

Quest. 53.

What are the means, which God holds forth unto us in the Scriptures, as efficacious (in the regular and due use of them) to enrich and bless the Soul with the grace of Self-denial?

Answ.

The chief of these means, as farre as my memory at present serveth me to recollect them, are Twelve,

Quest,

Quest. 54.

*What is the first of the twelve?**Answ.*

To consider, that the want of this grace in the Soul, renders men incapable of entrance into the Kingdome of God, as well as the more scandalous and grosse sins of adultery, fornication, drunkenness, covetousness, extortion, idolatry, &c. *Iesus then said to his Disciples, If any man will follow me* [that is desires, or intends, to come, whither I am going, meaning, to enjoy an estate of eternal blessednesse and glory] *Let him deny himself, and take up his crosse* [daily, saith *Luke*] *and follow me*; [meaning, that it was in vain for any man to expect part or fellowship with him in the glory and happinesse of the world to come, unless he followed, or imitated, him in his example, and practise, of *self-denial*, in this world.] *Mat. 16. 24.* This Item and unchangeable Decree of God concerning the eternal Salvation of men, partly for the certainty and indispensableness of it, partly for the vast consequence and concernment of it unto men, our Saviour inculcates over and over, either in exprefnesse of words, or in sense and import, and the Holy Ghost was carefull to make his records answerable, directing three of his Evangelists to give knowledg unto the world of the re-iterated words, and sayings of Christ, to that effect or purpose. See and compare *Mat. 10. 37, 38, 39. Mat. 16.*

24, 25.

With the Grace of Self-denial.

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24, 25. *Mar.* 8. 34, 35. *Luk.* 9. 23, 24. & 14. 26, 27. 33. The force, and rich contribution of this means towards it's end, see mentioned in the answer to the 37 & 46 question of this Chapter.

Quest. 55.

What may be another means to work the heart of a man to a self-denying frame?

Ans.

Seriously, and joyfully to consider, that as a self-seeking or self-confessing frame of Spirit (as we even now heard) brings upon men inevitably without repentance, the vengeance of eternal fire, so on the other hand that the self-denying Spirit, lately described, being retained, and persevered in, is alwaies accompanied with Salvation. *If any man (saith Christ, as we lately cited the words) will come after me, let him deny himself, and take up his Crosse and follow me* [clearly meaning and implying, that all those that would be willing to follow him in his blessed example of self-denial and taking up his Crosse, should certainly arrive at the like blessed estate with him in joy and glory] *Mat.* 16. 24. Peruse at leisure these places more abundantly evidencing the same truth, *Mar.* 8. 34, 35. *Mat.* 10. 39. & 16. 25. *Luk.* 9. 23, 24. *Mar.* 10. 29. 30.

Quest. 56.

What is your third means to promote the same work?

Ans.

Answ.

To consider, that when we shall deny our selves in any of our dearest enjoyments in the world, or expose them unto losse, shewing our selves ready and content to part with them for *Christ*, or for the Gospel's sake; if God seeth it expedient for us that we should notwithstanding retain the possession of them and enjoy them still, we shall be never the farther off from them, by laying them down at *Christ's* feet in such a case. Notwithstanding *Abraham* offering up his only Son *Isaack* upon the service of the will and command of God; yet he enjoyed the comfort, and contentment of his company all the dayes of his life. In like manner, those three Servants of God, *Shadrach*, *Mesback*, and *Abednego*, denying themselves in all they had, or could ever hope to have, in this world, even in their lives themselves, to avouch the honour of their God against those, that trampled it under their feet, kept the full possession of their lives notwithstanding; nor did the least hair of any of their heads fall to the ground by that high act of love and faithfulness unto their God. *Dan. 3.* The like instance we have in *Daniel*, *Dan. 6.* So *Priscilla* and *Aquilla* are said to have laid down their necks for the saving of *Paul's* life (*Rom. 16. 4.*) and yet they lost not their own by it. The Church-histories afford examples of this kind in great numbers.

Quest.

Quest. 57. *What is a fourth means whereby the heart of a Man may be wrought to a self-denying frame?*

Answer.

To consider, that in what desirable enjoyment soever we shall at any time deny ourselves, if God shall please (and oftentimes he is pleased, as was lately shewed) to continue the possession of it unto us (notwithstanding the devoting and consecrating of it unto God) is like much to alter the property of it for the better, and to double and treble the comfort, benefit, and contentment of it unto us afterwards. As men raised from the dead were supposed of old to have a greater excellency of worth and power then those that had only lived, and not passed under that change. *Mat. 14. 1, 2.* In like manner those earthly comforts and good things, which have been as dead unto us by being offered up by us in sacrifice upon the service of God, or any the concernments of his Glory, if they be again made alive unto us, by being delivered back into our possession and enjoyment by God, are like to be so sanctified by having been for time, and upon such terms in his hand and possession, that they shall ever after be unto us as a barren land made fruitful, and yield a seven-fold proportion of sweetness, contentment, and delight above their former rate. Thus the lives of those three Servants of God (of whom we lately spake) wherein they had denied

nyed themselves, and resigned them up into the hand of God, being restored and re-injoyed by them, were attended with more honour, riches, and power, then ever before. *Mat. 3. 30.* And there is little question to be made, but that *Isaack*, after his Father had received him (as the Apostle speaks, *Heb. 11. 19*) had figure from the dead, was a Son of more, and greater pleasures unto him, then at any time before his being laid upon the Altar.

Quest. 58.

Your fifth means contributing towards the same ends, what may it be?

Ans.

A like consideration, that if God shal please to receive at our hand, and make use of, that good thing of ours, wherein we shall deny our selves for his sake, if it be of that kind of good things, the losse or want whereof may be compensated with other good things enjoyable in this world, as credit, estate, love and respect from, and enjoyment of, relations and friends, interest in great men, or the like, this compensation shall certainly be made unto us, in such a case. Doubtlesse the words of Christ (*Mat. 10. 29, 30.*) import, and promise, as much as this. *And Jesus answered and said, verily I say unto you, There is no man that hath left house, or brethren, or sisters, or Father, or Mother, or Wife, or Children, or lands, for my sake, and the Gospels,*
but

but he shall receive an hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions, and in the world to come, eternal life; meaning, that any person, that shall suffer the deprivation, or losse of these, for Christ sake, shall, amongst the Saints, and friends of Christ, up and down the world, find both persons and things of like comfort, dearmesse, and accommodation unto him, with those which he hath forsaken for his sake.

Quest. 59.

What is your sixth means to help forward the work of Sel-denial?

Ans.

To lay, and keep, the conscience and soul close to this meditation, that how precious, dear, or valuable soever the outward enjoyment (whether one, or more,) shall be unto us, which we are at any time called to deny our selves in, and to relinquish for Christ's sake, we shall never come to the like improvement of it in any other way, for our real benefit and advantage, though we should wait for an opportunity in this kind for an hundred years together. How ever a cup of cold water may be disposed of otherwise, by him that hath it to give, it will be but as spilt upon the ground, and produce nothing to him, in comparison of what he may make of it, by giving it freely unto one of Christ's little ones, in the name of a Disciple. *Verily I say unto you*

M 2

(saith

(saith Christ) he shall in no wise lose his reward [meaning, according to the constant import of such a kind of expression in the Scripture, he shall most certainly be most bountifully and magnificently rewarded] *Mat. 10. 42.* If a cup of cold water only parted with for Christ's sake, shall turn to so blessed an account unto him, who shall at any time deny himself in it; doubtlesse a mans estate, liberty, reputation, relations, and life especially, if he shall deny himself in any, more, or all of these, will, in their return, amount to an unvaluable Treasure.

Quest. 60.

What is the means you have to offer in the seventh place, to help in the work of Self-denial?

Ans.

Duely to consider, that if we shall deny our selves in any of the good things we possess, and enjoy in the world, whatever it shall be, the consecration of this as a first fruits, unto God, will sanctifie unto us the whole lump remaining, that is, will obtain such a blessing from God upon all we possess besides, that both the possession of it will be the better secured unto us, and the use and enjoyment of it more incline and dispose us to the service of God. (For both these, I suppose, are intended, when any outward good thing is said to be sanctified unto men.) But give Almes (saith Christ to the Pharisees *Luk. 11. 41.*)

Exh. 11. 47.) Of such things as you have [or, according to what you have, at present, and are able to give] and behold, all things are clean unto you; meaning, (as I conceive) that a consecrating or devoting a reasonable proportion of their substance unto God; as he requireth, would free their whole estates from such incumbrances, unto which the possessions and enjoyments of most men are obnoxious through the displeasure of God against them for neglecting him in his just prerogative in that kind.

Quest. 6.

What is your eighth means conducing to the same end?

Ans.

To engage the heart and soul much to consider, that whatsoever it shall be, wherein God shall at any time call us to deny our selves, in case we should withhold it from him, and not be willing to part with it upon his account and for his sake, it may soon after be taken from us in some other way (unthought of, and unexpected by us) against our wills; in which case we are no wares like to receive either thanks, acknowledgment, or any other reward for it: but to sustain a dead, absolute, and utter loss of it. Whereas had we been willing to accommodate the interest of God with it, upon his call, we should have been apt to have made a friend (as we use to say) with it, yea the best and greatest Friend, that is

Means to promote

to be found in Heaven, or in Earth: yea and in a short time have received an hundred, I might say, a thousand for one in the return of it.

Quest, 62.

What is your ninth means?

Ans.

To ponder, weigh, and consider, whether that comfort, or enjoyment, wherein we shall refuse to deny our selves, when called by God hereunto, whatsoever it shall be, credit, estate, liberty, relation, one, or more (of what kind soever) yea, or life it self, whether (I say) in case our foolish, unthankful, and unbelieving hearts shall not serve us to part with it freely at such a time, it be not like to wither in our hand afterwards, as being blasted with the breath of Gods displeasure, and become as a *fruitful land made barren* for the wickedness of those that dwell in it, so that instead of the former sweet pleasure and contentment we reaped from it, from thenceforth it shall yield us little but sorrow and grief of heart, and bitterness of Soul.

Quest, 63.

What means do you propose (in the tenth place) to assist weak flesh and blood in the great and difficult work of Self-denial?

Ans.

To take knowledge, and consider that as we our selves are not our own having been bought with a price, (1 Cor. 6. 19, 20.) but his, who hath

Self-denyal.

hath bought us; so neither is any thing we possess, or enjoy, our own, but by a kind of a faint and under-title, and with reference unto men: but God is (unquestionably) the true and rightful Proprietour, and owner of whatsoever we call ours, in the good things of this world. And this *David* acknowledged over and over, both in his own name, and in the name of the people, when they offered so liberally towards the building of the Temple. *All things come of thee, and of thine own we have given thee.* And again: *All this store—cometh of thine hand, and is A L L THINE OWN.* 1 *Chro.* 29. 14, 16. See *Hos.* 2. 9. *Hag.* 2. 9. (with some others.) Now it is a most just and equitable precept of God, *with-hold not good from the owner thereof* [so the original, and our former translation: our latter hath, to the same effect, *from them to whom it is due*] *when it is in the power of thine hand to do it,* *Pro.* 3. 27. But to detain, and with-hold that, which of right belongeth unto another, not only when he requireth it, but when he hath special occasion likewise for it, it being in our hand and power, as well to give it unto him, as to with-hold it from him, is an high misdemeanour, and provocation, in the sight of God and men. This is the case of him that shall not deny himself in any thing whatsoever, which he calleth his; when God requireth it at his hand. For though all that any person under Heaven enjoyeth, be by so-

Means to promote

version Right, and by a title undisposable.
 His (I mean, Gods): yes, he never requireth
 the smallest thing, possessed by any man, but
 when he hath need of it, as *Christ* had of the
 Ass to ride on into *Jerusalem*: upon the ac-
 count of which need only, he sent his Disci-
 ples to fetch him, and the man-owner was
 willing to let him go. *Mat. 21. 3. 3.* compar-
 ed with *Mar. 11. 2. 3. 6.*

Quest.

*What is the means you intend for the cheereful
 place?*

Answ.

Seriously to consider, that if *God* shall at
 any time please to receive any thing at our
 hand of that which is ours, for his own accom-
 modation and service, it is of as lively preg-
 nant, and securing an import, as a lien from
 Heaven would be, that he greatly loveth and
 respecteth us, and intendeth favour and friend-
 ship unto us, at more then an ordinary rate.
 As the Wife of *Mannah* reasoned the case
 with her Husband, when he was afraid of
 his Life, because of the Vision they had seen.
*If the Lord would kill us, he would not have re-
 ceived a burnt-offering, and a meat-offering at our
 hands. Ecc. 13. 23.* And the Scriptures
 sometimes expresseth the happy condition of
 men, in respect of the termes, wherein they
 stand with *God*, by his acceptation of their
 Sacrifices and Services. *Gen. 14. 4. 5. Gen. 8.
 20. 21. Psal. 51. 19. Levit. 1. 4. Mal. 3. 4.*
 (with others).

Quest.

Quest. 65.

What is the *last* means whereby you conceive that the work of Self-denial may be raised in the Souls of men?

To recommend the preceding considerations with fervent and frequent Prayer unto God for his blessing on them, when you shall take them, or any of them, to serve you in the said great and blessed work. For they in the best employment, and improvement of themselves by men, are but like the planting of Pauls, and the watering of Apollos, which had signified little to those upon whom they were bestowed, had not God interposed with them to give the increase. See the Answers to the 23 and 24 Questions of this Chapter. If you shall plant the foregoing considerations in your understanding, judgment, and memory, and then seasonably water them with Meditation and Prayer, you shall most certainly find, and that within a short time, the work of Self-denial beginning to bud and put forth in your Soul.

CHAP.

CHAP. VII.

Concerning Prayer; and somewhat
in particular, but very briefly,
concerning the Lords Prayer.

Quest. 1.

How comes that exercise, or act, of Devotion
in man towards God, which we call Prayer
to find a place in Christian Religions, or in the
profession, and practise hereof?

Ans.
Prayer unto God, indefinitely considered,
and in the general, is no act, or exercise ap-
propriate unto Christian Religion, but is
practised by many, amongst whom Christ,
of the Gospel, were never so much as named;
only in the motion and instance of their con-
sciences, no otherwise instructed, or enlight-
ned, then by hearkning unto the voice or
dictates of those Principles and seeds of di-
vine knowledge, which God by nature hath
planted in them. Only there is a peculiar kind
of Prayer, or way and manner of praying un-
to God, which is proper to this Religion,
and which he hath revealed unto the pro-
fessours hereof, as a deportment, or beha-
viour, most excellently becoming them, and
confe-

consequently, as most grateful and acceptable unto himself; And this (indeed) is the general notion, or consideration, under which all duties whatsoever are by him required of Men.

Quest. 2.

What is that Prayer, or kind of praying unto God, which is only taught in the Doctrine of Christian Religion, and practised amongst the professors hereof?

Ans.

To pray unto him, in the name of Jesus Christ with Faith of being heard, and accepted through him, in whatsoever we shall thus seek in Prayer, according to the will of God.

Quest. 3.

What is it to pray in the Name of Jesus Christ?

It is to persuade the heart in praying, or to believe, that what we ask of God, according to his will, we shall as certainly for Christ's sake [that is, by virtue of that glorious interest, which Christ by means partly of his near relation, and partly of his infinite worth and dignity, hath in God, and we through him] obtain, as if Christ himself should in person make the same Prayer for us.

Quest.

Quest. 4. Why do you add these words, according to the will of God? Is it not enough to pray in the name of Christ, and in Faith? Or, what do you mean by these words?

Answer.

When the Scripture saith thus, And this is the confidence that we have in him, for towards him, that is, God, by means of Jesus Christ, that is, we ask any thing according to his will, he heareth us (1 Joh. 5. 14.) that provisional clause, If we ask any thing according to his will, seemeth to include these two things; first that it is a few things only, which are meet and convenient for us, and so judged, and declared, in one kind or other, by God himself. In that absolute model, or prescript, concerning prayer (given by Christ) we are, for matters of this life, if not strictly confined, yet graciously taught and directed, only to pray for our daily bread, in opposition to a praying for riches, honours, pleasures, or any the great things of the world. Thus Agur long before, prayed unto God, to feed him only with feed, and not with riches. Prov. 30. 9. Therefore his being not according to the will of God, that we should pray for the great things of the World, as wealth, for our selves, if we make any such prayer, as this unto him, he is at liberty whether he will hear us, or no, notwithstanding any promise of audience made by him. Secondly, The said

said words of caution, or proviso, according to his will, seem to import this also; that we must be orderly and regular in our ends which we propound unto our selves in asking any the good things of this life of God; as that we ask them not to gratify our lusts with them but to maintain our selves in an honest, comfortable, and cheerful posture, and condition, for the service of God, and of men (for his sake.)

Quest. 5.

Are there more kinds of Prayer (I mean, of Prayer that is regular, and accepted with God) then one; or but one only?

Ans.

The word *Prayer*, being taken in a large sense (as frequently it is) may comprehend those 4 particulars (mentioned by the Apostle, 1 Tim. 2. 1.) as so many subordinate & distinct species under it, *ἑὐχὰς, ἐντεύξεις, ὑπομνήσεις, ἑὐχαριστίας*, supplications, prayers, intercessions, giving of thanks. But here the word *Prayers*, is to be taken in a strict sense (which may be shewed presently). Some make *Thanksgiving*, to be a part of *Prayer*: but this seems not so proper, considering the Apostle makes a difference between them, and mentioneth them as two distinct services, or applications of the Soul unto God, Phil. 4. 6. Col. 4. 2. So that understanding the word *Prayer*, in a large sense, it may be said, without mistake, that there are several kinds of *Prayer*; but in the proper

per and strict sense of the word, there is only one.

Quest. 6.

How do these 4 kinds of prayer (as you lately said they may be called, Supplications, Prayers, Intercessions, giving of Thanks) differ the one from the other?

Ans.

First, *Supplications*, are requests made unto God for our own deliverance or preservation from evil; whether in respect of our sins by which we have deserved evil; or of the infirmity of our present condition by reason whereof we are (howsoever) exposed unto evil. *Prayers* (in the strict sense of the word) are requests made unto God for the obtaining of the good things, whether spiritual, or temporal, of which we stand in need. These two would (ordinarily at least) be joined together in our petitionary applications unto God. *Act. 1. 14. Phil. 4. 6. Intercessions* are Requests made unto God for others, whether it be for their deliverance from evil, or for the procuring of some positive good things, one or more for them. *Rom. 8. 26. 34. Heb. 7. 25. 1 Tim. 4. 5.* The verb, from which the word is derived, sometimes signifieth to pray, not for, but against others. *Act. 25. 24. Rom. 11. 2.* Lastly, *giving of Thanks*, is a cheerful, submissive, and ingaging Acknowledgment made and tendered unto God, for any good that hath been done by him, whether immediately

ly by himself, or mediately by instruments: either unto our selves or unto others. This kind of Prayer ought still to be joyned with the former. *Phil. 4. 6. Col. 4. 2.*

Quest. 7.

Whether is it lawful to pray to Angels, or to Saints, or unto any other, whether person or thing, but God only?

Answ.

The Scripture alloweth no Prayer to be made, either to Angel, or to Saint, but unto God only. It is here plainly affirmed, that God *heareth Prayer*, (*Psa. 65. 2.*) And there are instances and proofs without number, scattered up and down the Scriptures evincing this to be true: but there is not the least overture, or whisper, that either Angel or Saint, whilst remaining in Heaven, hear any Prayer made unto them on the earth. If they did, why should not all flesh come unto them, as the Scripture affirmeth it shall, or will come unto God upon the account of so strongly attracting a propertie. *O then that heareth Prayer, unto thee shall all flesh come: Psa. 65. 12.* And elsewhere, *David saith; That every one that is Godly shall make his Prayer unto him. Psa. 12. 6.* So that there are none but *angodly* ones left to pray unto Saints or Angels. Nor did *Christ*, when, upon request, he taught his Disciples, and in them, all men, to pray, send them either to Saint, or to Angel, but unto God only: *after this manner therefore pray ye.*

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ble a benefit and blessing of him, as the gift of his Holy Spirit?

Answ.

The meaning of the latter saying is only this, that whatsoever a man doth, being unperswaded, or unsatisfied, in his conscience of the lawfulness of it, he sinneth in doing it, although that which he doth in such a case, be in it self, never so lawfull and good. And accordingly, if he that asketh the Holy Spirit of God, should doubt in his conscience, whether it were lawful for him to ask this Spirit of him, he should (indeed) sin, and not please God in asking it, nor yet (doubtlesse) obtain it by asking. For the former place, where it is said, that *without Faith it is impossible to please God.* It is clear, that it speaketh of pleasing God unto justification, or salvation. The tenour of the context all along the sequel of the chapter, together with the verses preceeding, evince this without controversie and above all reasonable contradiction. For from the beginning of the Chapter to the end, he treateth of such a Faith, which is justifying, and which accompanieth salvation, although he mentioneth, and ascribeth (upon occasion) unto it, several acts, which (in strictness of consideration) are not justifying; that is, not such, by which the forgiveness of all a mans sins is obtained,

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tained, but rather such, by which this faith it
 self is justified, that is, declared to be unfeigh-
 ned, cordiall, and sound, and the persons up-
 on the account of it, graciously approved of
 God. But besides such a *pleasing of God*, which
 reacheth unto justification, or the pardon of all
 mans sins, and to the translating of him in-
 to a state of life and salvation, there is an in-
 feriour degree of pleasing him, which exten-
 deth only unto the obtaining, either of some
 temporall favour from him, or else of
 some spiritual giust; which is availe-
 ble to further and help men forward in the way
 of believing savingly, though it doth not ne-
 cessitate or constrain him thus to believe.
 Thus *Abel* by humbling and submitting him-
 self before God in putting on sack cloth, and
 fasting, when the judgments of God against
 him, and his house, were denounced unto him
 by the Prophet, pleased him so farre, as to
 make him willing to suspend, or respite, the
 execution of his threatenings in his days, though
 he did not by that submission of himself, please
 him to the justifying of his person with that
 justification, which the Scripture (*Rom. 5. 18*)
 termeth unto life, *1 King. 21. 20*. Thus the
 Familie of the *Rechabites* by observing strictly
 the Commandement of *Jonadab* their Father,
 pleased him so farr, as that he made a pro-
 mise unto them, that *Jonadab* their Father,
 should not want a man to stand before him for e-
 ver.

ver, Jer. 35. 18, 19. Many more instances of persons *pleasing* God, in that lower way we speak of, are to be found in the Scriptures: as of *Abimelech*, Gen. 20. 6, 7. of the *Egyptian* women (for such they are supposed to have been) who were midwives to the *Hebrew* women, Exod. 1. 17, 20, 21. of *Jehu*, 2 King. 10, 13. So of *Rehoboam*, and the *Princes*, of *Israel*, 2 Chron. 12. 7. of *Nebuchadnezzar*, Ezek. 29, 18, 19, 20. (to omit others) upon a like account persons not yet savingly justified, or truly sanctified, may by such a Prayer which the light and inspiration of nature teacheth them, for further discoveries of himself unto them by his spirit, so far please him, as to make him willing to give them his Spirit [that is, a greater, or larger measure of his spirit, for comparatives are, in Scripture frequently exprest in positive or absolute termes] see, and compare, Luk. 11. 13. & Joh. 4. 10. The acting of any principle in nature, or of any disposition morally vertuous is, to a degree, pleasing unto God, and alwaies in one kind or other, rewarded by him.

Quest. 10.

But is it not as displeasing unto God, that a wicked man should take his Name into his mouth (which he must do, if he

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pray unto him) as that he should take his Covenant or Statutes, into his mouth? Or is it not evident, from Psal. 50. 16. That he is not willing that a wicked man should do this; the words being these; But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldst take my Covenant in thy mouth?

Answer

The Scripture, neither in this place, nor in any other, by a *wicked man* meaneth a simple, or meet Unbeliever; or a person chargeable with no other crime, but only that he is not in a state of Grace, or of Salvation: but such a person only who hath some way or other debauched his Conscience, as either with profaneness, neglect, or contempt of God, Idolatry, Pride, grosse Hypocrisie, Covetousnesse, Oppression, Deceit, Cruelty, customary Swearing, or Lying, Perjury, Malice, Uncleanesse, Drunkenesse or the like; but for the most part the Scripture, by a *wicked person* understandeth such who have been openly Scandalous, and branded with common Infamy.

ble a benefit and blessing of him; as the gift of his Holy Spirit?

Answ.

The meaning of the latter saying is only this; that whatsoever a man doth, being unperswaded, or unsatisfied, in his conscience of the lawfulness of it, he sinneth in doing it, although that which he doth in such a case, be in it self never so lawful & good. And accordingly, if he that asketh the Holy Spirit of God, should doubt in his conscience, whether it were lawful for him to ask this Spirit of him, he should (indeed) sin, and not please God in asking it, nor yet (doubtlesse) obtain it by asking. For the former place, where it is said, that *without Faith it is impossible to please God*, it speaketh not of a Gospel Faith, by which a person is savingly justified; but of such a Faith, for belief concerning God, which may be acquired by the light of nature and hath been found in many of no higher an inspiration; as namely a belief of the Being of God, and of his goodnesse towards those, who are studious and careful to please him, and approve themselves unto him, as it is explained in the latter part of the same verse: *For he that cometh to God, must believe that he is, and that he is a rewarder of those, who diligently seek him*; meaning, that without a belief of these two things, no man can, or will, compose and settle his heart to live in obedience unto God, or to depend upon him. But

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both these persuasions concerning God, may (as hath been said) be found in persons, who as yet do not believe unto Salvation, though by means of them, they be in a ready way hereunto.

Quest. 10.

But is it not as displeasing unto God, that a wicked man should take his Name into his mouth (which he must doe, if he pray unto him) as that he should take his Covenant, or Statutes, into his mouth? Or is it not evident, from Psa. 50. 16. That he is not willing that a wicked man should do this; the words being these; But unto the wicked God saith, what hast thou to do to declare my statutes, or that thou shouldest take my Covenant in thy mouth?

Ans.

The Scripture, neither in this place, nor in any other, by a *wicked man* meaneth a simple, or meer Unbeliever, or a person chargeable with no other crime, but only that he is not in a state of Grace, or of Salvation; but such a person only who hath some way or other debauched his Conscience, as either with profanenesse, neglect, or contempt of God, Idolatry, Pride, grosse Hypocrisie, Covetousnesse, Oppression, Deceit, Cruelty, customary Swearing, or Lying, Perjury, Malice, Uncleannesse, Drunkennesse or the like; but for the most part the Scripture, by a *wicked* person, understandeth such who have been openly Scandalous, and branded with common Infamy

Infamy for some vicious practise or other, in their Conversation, and remains still impenitent and unreformed. And the truth is, that it is not the will of God, or pleasing to him, that such as these, whilst such, should either take his name into their mouths in Prayer, or his *Covenant* in discourse, in Preaching. But if there be so much as a first fruits of any inward relentings in conscience, for the evil of their wayes, or any secret desires of amendment, this putteth them into a capacity of praying unto God, at least in private, for his help to perfect the work of their Repentance, and this with acceptation, (at least, to a degree) whereas outward Reformation, and this practised for some time, is required in such men, to make them regularly, and with acceptance capable of taking Gods *Covenant* into their mouth, and declaring his *Statutes*.

Quest. II.

But can any Prayer be made unto God with acceptation, which is not presented unto him in the Name of Jesus Christ, and with Faith in this Name?

Ans.

If he that prayeth unto God, hath that worthy and honourable apprehension or opinion of him, that he is a *rewarder of those, who diligently seek him*, although he hath no explicit, or expresse knowledge of *Christ*, or by name, and consequently hath no such Faith

in his name, which necessarily requireth such a knowledge of him; yet by means of that implicit knowledge of *Christ*, which is virtually, and (as it were) consequentially included in that Faith, or belief of his, concerning God; [namely, that *he is a rewarder of them that diligently seek him*;] his Prayer may be accepted by him. The Apostles themselves as it seems by those words of *Christ* himself unto them, *You believe in God believe also in me* (Joh. 14. 1.) did not for a long time, believe explicitly in *Christ*. (as neither did the Saints, more generally at least, under the old Testament) yet their Prayers (doubtless) all this while were accepted with God. Yea when *Christ* drew up that absolute Modell, or Prescript, for the Regulation of Prayer, extant *Mat. 6. 9, 10. &c.* and *Luk. 11. 2, 3. &c.* he did not so much as mention his own name in it, nor direct, or prescribe any thing about praying in his Name, or out of Faith in his Name, in any formal, literal, or explicit manner, but only inclusively, argumentatively, or in a consequential way, as *viz.* when he directeth, or prescribeth unto those, who desire to pray, that they call God *Father*: *Our Father, which art*, &c. that relation in God unto men, which is imported in this word *Father*, supposing and including in it that Restauration of Mankind unto the grace and favour of God, which hath been procured and effected by *Christ* in his death, whether this
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be particularly known by him that prayeth, or no.

Quest. 12.

But doth not this opinion, or Doctrine, that a Prayer made unto God, may find acceptance with him, although it be not rendered or presented unto him in the name of Christ, make void, or (at least) lesse considerable all those promises, directions, and encouragements (so frequent in the Scriptures) by which men are invited, and taught by God himself to present their Prayers and Requests unto him in the name of his Son Jesus Christ?

Ans.

No whit more then this opinion, or Doctrine, that Salvation was attainable under the Old Testament, by means of the shadows, and obscure Representations of Christ in the Levitical Law, doth either abrogate or make void the Gospel, or render it lesse considerable. For as the glory of the Gospel doth not stand in this, that there was no Salvation in the world before that entered into it, but in this, that *life and immortality were brought to light by it*, the contrivance of that Salvation in all particulars clearly discovered, which before were little known, or understood; the means of obtaining it, which before were scant and sparing, most graciously and bountifully enlarged &c. In like manner, neither doth the worth and excellency of those directions, and promises, whereby God would bring men

to pray unto him, explicirely and directly in the name of his Son, and with the like Faith in him, lie in this, that no other Prayer but this, shall find any degree of Acceptance with him; But in these Two things rather. First, that by them men are more vigorously put upon it to seek after an explicit and distinct knowledge of Christ, that so their Faith in him may be answerable, which must needs add to the comfort and joy of it exceedingly; Secondly, that they are very proper and effectual to awaken and stir up the Faith which men have in Christ, when they are about to pray, which must needs cause them to pray with the greater fervency, and so render their prayer proportionably the more avallant, or prevalent with God.

Quest. 13.

What is meant by praying, and making supplication alwaies in the Spirit, Eph. 6. 18.

Ans.

To pray, and make supplication alwaies, in [or with] the Spirit, is to be careful: that whensoever, or as oft-soever as we pray unto God, either for the obtaining of things that are good, or for preservation from things that are evil, we engage our *Spirits* [that is, our hearts and souls] effectually in the work, that we be not superficial, overly, or remiss, in so important a business, making it rather a labour of the Tongue, or lip, then of the mind, and spirit, and Soul. The lip and tongue may some-

sometimes be excused from having any thing to do in our applications by Prayer unto God, and the work be wholly laid upon the Spirit, heart, and soul; and the prayer made by these alone, be accepted with him. But as the Scripture saith *Psal. 147. 10. That he takes no pleasure in the legs of a man* [meaning for any natural endowment, as of comeliness of shape, activity or the like, or unlesse their use and motion be guided according to his will]; so neither doth he take pleasure in any mans tongue, or lippes for any thing uttered in Prayer by them, though never so eloquently, with never so pertinent, pleasing or piercing expressions, unlesse they be acted herein by the Spirit [that is by the power and strength of the heart, and soul] of him that prayeth.

Quest. 14.

Whether is it lawful to pray by a Book, or to read all that we Pray? Ans. W.

Inasmuch as Prayer is only a representation, or tender of the motions and desires of the heart and soul unto God, if we can raise and be accordingly careful to raise, such inward motions and desires, as are expressed in the words which we read, supposing these to be regular, and such as are meet to be found in us, and that all along as we read, we be alike mindful to hold forth or tender these motions and desires unto God. I see no sufficient ground to condemn praying by a Book, as simply, or in all sorts of men unlawful;

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when the Master of a Family upon whom it lieth as a *Christian*-duty to pray with those of his house from time to time, is not gifted with competent utterance, Judge it more convenient for him when he prayeth with his Family, rather to make use of a book, then to undertake the duty without it. But as we are justly offended with those, who being healthful and sound in their limbs, legs, and feet, are well able to go and walk without crutches; and yet as if they were lame, will ordinarily use them, as the worst and laziest sort of beggars are wont to doe; So when men that are enabled by God of themselves, and without the help of a book, to utter and expresse, competently (at least) the inward conceptions, motions, and desires of their Souls, if notwithstanding they shall dissemble and (in effect) deny the ability, and gift which God hath given them in that behalf, by making use of a book, or writing alwaies when they pray, They are in *Peters* condemnation when *Paul* reproveth him for dissembling, *Gal. 2. 11. &c.* When a person desireth to pray privately, in the presence and hearing of God only, although his gift of utterance be never so mean, yet I suppose it more convenient for him to make use of it, then of a book, at such a time; partly because God needeth not the significancy of words (nor, indeed any words at all) to come to the knowledge of our desires; partly because gifts by an humble

ble and conscientious use of them, and the blessing of God thereon, are oft times improved, and the imperfection of them (to a good degree) healed; partly also, because the heart is at so much the more liberty to conceive desires, or petitions, of the best accommodation to a mans present condition, and occasions, whatsoever they be.

Quest. 15.

Supposing a set Form of Prayer (as it is called) to be, simply and in it self, Lawful, whether is the constant use of it amongst people, by him who is their mouth in Prayer, more expedient or promising more edification, or comfort unto them, then such prayers, which are from time to time conceived, and uttered, by the gists of prayer, at the same time?

Ans.

A Prayer of a fresh and present conception, when it is uttered, being conceived by the Spirit, or by a gist of Prayer, hath some things in it, which render it more likely to edifie and comfort those, that are partakers of it, then one and the same Prayer still repeated.

First, A prayer that is new, is more like to awaken and engage attention in those that are to joyn in it. Customary things are but as matters of course, which are commonly passed over with little, or no observation. Whereas things that are new, are of kin to things that are strange, after which even they
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that are but drowsily disposed, wil force themselves to hearken. God himself makes account that it men should be but able to say, even of his great works, when he bringeth them forth, *Behold, we knew them before*, that they would despise, or (at least) lesse regard them. *Esa. 48. 7.*

Secondly, A prayer newly conceived by the help of the Spirit of God, comes warm from the heart; and so is more like to convey warmth to the hearts of those that hear it, then a Prayer that is brought out of the memory where it hath lain for a long time dead; Besides, the womb of the memory, and much more of a book is but a cold place, in comparison of that of the heart or soul.

If it be said, That a prayer which is brought out of the treasury of the memory may, when it is uttered come from the heart also, and this with as much spiritual warmth, or heat, as if it had been newly conceived here; I answer,

The heart cannot in reason, be so much raised, or ingaged with borrowing of, or from the memory, or with delivering out, what is borrowed from hence, as with travailling in birth with new conceptions, and in bringing forth these with apt expressions, which must suddainly be found and taken up.

Thirdly, A prayer conceived by a spiritual gift (and such is the gift of Prayer) is more proper for a Church or Church-Assembly, and like

like to do better service here, then a prayer composed or framed by a natural gift, one or more, as good parts or abilities, of learning, rhetoric, &c. And I take this for granted, that no person, that finds, or knows himself to be endued by God with a gift of prayer (and he that is thus endued by him cannot likely be long ignorant of it) will decline the use, or exercise of this gift, and chuse rather to imply his natural gift instead of it.

Fourthly, Praying from time to time, with variety of matter, with new and different petitions, and expressions, doth set forth and commend, upon terms of farre greater advantage, the unsearchable riches of the manifold wisdom, knowledge and bounty of the Spirit of God, then the constant use of one, and the same Prayer: and consequently, must needs be more like to awaken men to discern and acknowledge the gracious presence of God with them, or among them, in their holy assemblies, and likewise to glorifie him for vouchsafing so much of himself, or of his goodnesse unto men; as it is said; *They marvelled, and glorified God, which had given such power unto men, Mat. 9, 8.* And the Apostle Paul exhortates thus with the Church of Corinth, *Know ye not your own selves* [though I should not affirm it or remind you of it] *how that Jesus Christ is in you* [or rather among you in your Church-community; meaning, by a notable presence of his power, and of his grace

grace and love towards you] *except ye be Re-
probates* [or rather, very injudicious and undiscerning; meaning that those Apostolical gifts and abilities which God had given him for their sakes, and of which they had had large Testimony and proof amongst them, did evidently demonstrate the presence of *Christ* in the midst of them] || 2 Cor. 13. 5.

Fifthly, (and lastly) when men pray by a gift of Prayer, the Holy Ghost is at full liberty, both to act their Hearts and Spirits in prayer, as he pleaseth, and to prompt them with such Holy motions, and streins of petition, as he judgeth most congruous and commodious for the respective occasions, of those that are present; and withall, to act their tongues and lipps in praying, and to give them utterance, as he pleaseth: Whereas he that alwaies confineth himself to a set form of words in praying, confineth also the Spirit of God either to give him alwaies one and the same matter of Prayer, or a like set form of motions, and desires to present in prayer unto God; or otherwise to permit him to utter words in prayer, which in their significations, have no agreement with the inward impressions upon his heart. Besides he that prayeth upon such termes, doth not so much speak as the Spirit gives him utterance, but rather as he gives utterance unto the Spirit, or at the best, unto himself.

Quest.

Quest. 16.

But have not many, either pretended unto, or presumed upon, a gift of Prayer from God, been a shame and dishonour unto the holy Ordinance of Prayer uttering before God, and his people, things that have been uncomely, offending against the Lawes and Rules of this sacred exercise by tautologies [that is, by unseasonable, importune, and needlesse repetitions of the same things] by broken in-coherent, and distracted sentences, by an immethodical confusion, and preposterousnesse in ordering petitions, by presenting petitions contrary to the revealed Will of God, and the like? Were it not better then, to prevent so great inconveniencies as these, that set forms of Prayer should be constantly used, at least in publique, and where many are present, and that extemporary praying should in such cases, be restrained, or restrained?

Answ.

When many pretending to the knowledge of the truth, and presuming themselves to be orthodox (as few Ministers, yea or Teachers of one kind or other, but doe) shall notwithstanding teach errors, and unsound Doctrines publicely, doubtlesse it is not expedient nor lawful, for the preventing of this inconvenience (though it be farre greater, and of much more dangerous consequence, then any such defect, or miscarriage, in praying, as those mentioned) to confine all teachers to the reading of homilies, or to the reading
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or getting by heart, all they deliver in teaching (although this latter be no means to prevent the inconvenience we speak of, because men are like to be as erroneous in penning, as in preaching). It is no way of God, nor justifiable in reason, either to counsel, or constrain any man to bury that talent of preaching, which God hath given him in the earth; and to serve God, and his Church, only with reading what other men have written (though with approbation) to prevent the evil, and danger of being hererodox in his doctrine, in case he should make use of his own proper gift for the raising, handling, and ordering of it. There are better and more *Christian* remedies against both the inconveniences mentioned, both that incident unto praying, and that incident unto preaching likewise, by a personal, private, and appropriate gift, better (I say) then those that have been argued against: the truth is, that these (as the common saying is), are Remedies worse then the Diseases.

Quest. 17.

Are there any degrees in Gods acceptance of Prayers; so that (for example) though one prayer find favour in his sight, and be well accepted with him, yet another may please him more, and obtain more Grace, and higher Acceptation with him?

Answe.

Answ.

We commonly estimate and measure Gods acceptance of Prayers, by his granting the things desired of him herein (though I do not conceive this rule to be universally true: or that the Apostle *Paul* his Prayer, *that the messenger of Sathan, sent to buffet him, might be caused to depart from him*, was not accepted with God, because it was not granted, 2 Cor. 12. 8, 9. Or that it was lesse accepted then many others, that were granted): But as farre as this rule carrieth truth in it, it is plain that there are degrees in Gods acceptance of Prayer, and that such a Prayer, which may prevail with him to the obtaining of lesse, and more common mercies, or favours, yet will not prevail to the obtaining of greater or more signal vouchsafements, although these also may be obtained by another Prayer, which is of choicer and higher acceptance with him.

Quest. 18.

How can you make this to appear?

Answ.

When the Apostle *James* saith, *that the fervent* [or effectual fervent, as our last translation rendreth the word] *Prayer of the Righteous availeth MUCH*, (*Jam. 5. 16.*) he clearly supposeth, that the Prayer of such a person (a righteous man) though it were not *fervent* in the same degree, yet might to a lower, or lesse degree prevail with God also. And

And if the Righteousnesse of him that prayeth contributeth towards the acceptation, and prevaillingnesse of the prayer with God (which is plainly enough likewise imported in the said Saying) it is not to be doubted, but that when two righteous men, yet the one in Righteousnesse excelling or exceeding the other (which very possibly may be, yea and commonly is the case between two righteous persons) shall pray together, yea and this with equal fervency (and faith too); the prayer of the one, namely his that excelleth in Righteousnesse, shall have the preheminence in acceptation with God. So when another Apostle writeth thus to the *Hebrews*. *Pray for us: for we trust we have a good conscience, in all things willing to live honestly. But I beseech you the rather* [or, somewhat the more earnestly, as the former translation reads it] *to do this, that I may be restored to you the sooner* Heb. 13. 18, 19. He seemeth to imply, that they might procure from God his liberty and return unto them the sooner, if they did quit themselves accordingly in their prayers for him; as it is observed by the Holy Ghost, that, instant and earnest prayer was made by the Church for *Peter* when he was so suddenly and miraculously delivered out of Prison, and restored unto them, *Act. 12. 5.*

Quest. 19.

How or by what means, may a person come to interesse himself in the great priviledge, or blessing?

sing, of Praying ferventlie?

Ans.

These considerations laid, and kept close, and warm to the heart and conscience, will stand him in much stead, and do him good service, that way.

First, That when he prayeth, he beateh not the aire, but speaketh in the ears of the living God, whose propertie, yea and glory it is, to hear Prayers (*Psal. 65. 2.*) Yea and can no more lay aside this property, then *deny himself.*

Secondly, That when he offereth up prayers and supplications with strong cries and tears, (as *Christ* is said to have done *in the aines of his flesh, Heb. 5.*) he forcibly striketh or smiteth upon the tender bowels and compassions of God, and causeth these to move and work within him.

Thirdly, That when he shall, once, and again, have reaped the fruit of his Prayers, and been supplied, according to the desire of his Soul, out of the Treasures of the goodnesse, bounty, and power of God, his heart will be filled to the brim with gladnesse and joy hereupon; according to that of our Saviour to his disciples; — *Ask and ye shall receive, that your Joy may be full. Jn. 16. 24.*

Fourthly, That if he shall at any time pray loosely, coldly, drowsily, or as if he cared not much whether he prayed or no, he will expose himself to the eminent danger of lo-
sing

sing his Prayer : which may very possibly turn to a matter of sad consequence unto him, and prove either an occasion of his declining in Faith or love towards God; or of a greater indifferency and remissness to pray afterwards.

Fifthly, That it concerns him, both as much as his comfort and peace in this world, and especially as much as the Salvation of his soul in the World to come, do amount unto, that his prayer findeth acceptance with God : which it is not like to do, if it be perfunctory, and sleight, and hath not the strength of the heart and soul in it.

Sixthly, (and lastly). That a mans heart, or spirit can never upon no occasion or exigence whatsoever, be called up, and made to give out its lust and strength, to a greater advantage, benefit, or blessing unto him, then when he is to ingage in the great duty and heavenly exercise of Prayer. If the heart be seriously pressed, urged, and importuned with the weight and consequence of these, and the like considerations, when a man is upon drawing neer unto God in Prayer, it cannot (lightly) but attend him in the action with the best and uttermost improvement and enlargement of it self, whereof it is well capable.

Quest. 20.

What Faith, or what kind of Faith is it, which is required of a Person in praying, to render his Prayer accepted with God? Is it only a justifying Faith; Or is it a Faith or belief, that God heareth

heareth, or regardeth our Prayer? Or is it a Faith, or Belief, that God will grant, or give unto us, that which we desire of him in our Prayer? Or is it some other kind of Faith differing from all these?

Ans.

To believe stedfastly, that God both heareth, and regardeth our Prayer, and that he wanteth, neither love or goodnesse of will, nor yet any sufficiency of power, to grant us, or do for us, what we ask (only supposing that our Prayer be, for the matter of it according to his will, and presented with some fervency or earnestnesse of desire) is (I suppose) that kind of Faith, which commendeth our Prayer with acceptation in the sight of God.

Quest. 21.

But if such a Faith as this availeth (in conjunction with the terms or conditions now mentioned) to the acceptation of our Prayer with God, may not he that prayeth be filled with assurance, and this ordinarily, that he shall receive from God the very self-same thing, in specie, or in the letter (as we use to say) which he prayeth for, whatever it be, as whether it concerns his temporal comfort in this world, or his eternall well-being in that which is to come? For it seemeth no hard matter for him that hath any competent knowledge of God, to believe stedfastly, both that he heareth, and regardeth the Prayers of all good men, and likewise that he wanteth neither goodnesse of will, towards them, nor

power, to grant them their desire. Or may both these be in God, and yet such men be denied the good thing they ask in Prayer of him?

Answ.

Most certain it is, that God neither wanteth goodnesse of will, or largenesse of heart, towards those that love him; nor yet any sufficiency of power to grant them whatsoever they desire of him. Neverthelesse it may stand with his good will, not alwaies to grant unto them in particular what they desire; no though they desire nothing but according to his will (in the sense formerly declared. (a)

In the Answer to the fourth Question in this Chapter.

And yet in this case, the Prayer made upon such termes unto him, may be of good acceptance with him, though it doth not prevail with him for the thing particularly desired. This is manifest from that denial which the prayer of *Paul* himself received from God, although it is not to be doubted, but that it was both a Prayer according to the will of God, and prefatred with great zeal and fervency of Spirit, yea and thrice (at least) re-inforced, *2 Cor.* 12. 7, 8, 9. A like instance for the purpose in hand we have, if the place be well considered, *Luk.* 10. 5, 6, with *Mat.* 10. 12, 13. But from the instance (now mentioned) of the denial returned by God unto *Paul's* Prayer, it is further evident, that no person can be groundedly confident, that all his Prayers, though framed and presented, according

according to the will of God, shall prosper to the obtaining of every particular desired in them: No, nor yet that any one of his Prayers for temporal good things, though so fram'd and presented, shall thus prosper or prevail.

Quest. 22.

But is not this a great discouragement unto prayer, at least for temporal things, that he that prayeth, can have no full assurance of obtaining what he desireth?

Ans.

Though *Saul* should have had no assurance of finding his Fathers asses, when he went and travailed up and down to seek them, yet if he had been assured, that in case he should not find the asses, yet in seeking these, he should find a Kingdome, his want of the former assurance, considering the latter, would have been no discouragement unto him from taking pains to seek them. In like manner the assurance which the servants of God have or may have, that when they pray for temporall good things, if they receive not in kind what they ask, they shall receive it in full value, (if not with an overplus) leaves no place, nor preterence for their discouragement from praying for temporal things. And though they can have no absolute assurance that, praying for outward good things, they shall have a return made by God according to the letter of their Prayer; Yet have they grounds

of hope for their prevailing even in this kind, more rich and promising, then the hopes of men generally are built upon, when their expectations of compassing great things in the world are raised to the highest. God doth not ordinarily turn his back upon the very letter of the prayers of his Saints, which are made unto him (all the Lawes of such prayers duely observed) for temporall good things.

Quest. 23.

What may be the reason, why God at any time denieth that temporall good thing, which is sought at his hand by Prayer, when both the person that prayeth pleaseth him, and the prayer likewise pleaseth him, his whole will and pleasure concerning this duty being carefully and conscientiously observed in the managing of it, at least as farre as the understanding of a Man is able to discern, and judge?

Answ.

God may have some purpose, or design, of great consequence, at present unrevealed, and unknown to him that prayeth (so that he cannot be bound to take notice of it) which he cannot effect or bring to passe according to his mind, and as his Wisdome hath prescribed the method, and manner of the effecting it, but under such circumstances, or upon such termes which are inconsistent with his gratifying of him who prayeth (in the case in hand) according to the letter of his Prayer. God
some-

sometimes steppeth aside out of the road of his ordinary and standing providence, to accommodate the world, or some members of it, with somewhat of great concernment unto them, wherein he could not, at least according to his mind, gratifie them, keeping his wonted course in his providential administrations. It was (and is) the Law, or Rule, of his ordinary providence; *to help and deliver righteous men out of the hand of the wicked, and to save them, because they trust in him,* as David expressly affirmeth, *Psal. 37, 39, 40.* And elsewhere, to the same purpose very oft. *See ver. 24, 25, 38, 33.* Of the same Psalm. *See again Psal. 55. 22, & 145. 18, 19, 20.* Yet being to put in execution his great and happie Design of Saving a lost world, and not knowing how to please himself in doing it, but by making a breach upon the said Law, he dispenced with it accordingly, and delivered up the most righteous Person that ever was, into the hands of wicked men. In like manner though the granting of righteous men the very letter of their Prayer, and this in matters of this life, as well as in things appertaining to Salvation, be the way, wherein his providence moveth and acteth ordinarily (alwaies supposing their Prayer in this kind to be regular) yet he may sometimes have such a design, either for the signal advantage of him that prayeth, or for some great benefit of the world about him, in one

kind or other, which his wisdom dictates unto him, cannot be so commodiously effected, for his glory, unless the letter of his Prayer be denied unto him, and somewhat given him in exchange for it.

Quest. 24.

But doth not the Scripture require a particular Faith in him that prayeth, that he shall receive, even in kind, the good things which he seeks of God in Prayer (whether it be of the good things of this Life, or of that which is to come) not promising any return of a mans Prayer from Heaven without such a Faith? Else how are these, with other like places to be understood, And all things whatsoever ye shall ask in Prayer, believing, ye shall receive: Mat. 21, 22. (compared with ver. 20.) Therefore I say unto you, what things soever ye desire, when yee pray, believe that ye receive them, and ye shall have them, Mar. 11. 24. But let him ask in Faith, nothing wavering: for he that wavereth, is &c. For let not that man think that he shall receive any thing of the Lord, Jam. 1: 5, 7? Add to these Job. 15. 7. Jam. 5: 15, 16. 1 Joh. 5. 15.

Answ.

First, Certain it is, that particular good things have been granted by God unto the prayers of good men, where there was no great confidence, much lesse any full or grounded assurance of Faith, that they should obtain

tain them. Those *Christians* that prayed for *Peters* deliverance out of Prison (*Act. 12.*) had (it seems) no fulnesse of assurance that they should prevail. For when the Maid brought them tidings that *Peter* was at the door, they told her, *she was mad* to say such a thing: and when they could not abate her confidence, yet could they not believe that it was *Peter* himself: the belief of this, though they had been, and still were in Prayer for his deliverance, was notwithstanding farther from them, then the belief of a most uncertain tradition concerning Angels, as namely that they should not only appear in the shapes and likenesses of such men to whom they are supposed to be assigned by God for guardians, but that they should also counterfeite their tone and voice in speaking: Then said they (saith the Text), *It is his Angel.* Verse 15. And when they saw that it was he indeed, it is said, *They were astonished* ver. 16. By these passages it fully appears, that they had no fulnesse of assurance of obtaining *Peters* enlargement, at least not so soon as they did obtain it, when they prayed for it. In like manner the prayer of the Leper in the Gospel, being conceived in these words (as all the three former Evangelists record it) *Lord, if thou wilt, thou canst make me clean,* plainly importeth, that neither had he any height of confidence that he should obtain his cleansing by it; his Prayer, as much declaring

claring his doubtfulness of the will of *Christ* as his confidence of his power, to heal him, *Mat. 8. 2.* Another like instance we have in him that prayed thus for his Child, being possessed with an unclean Spirit, *If thou canst do any thing, help us, and have compassion on us.* And being put upon it, and provoked by *Christ*, to believe, yet did he advance no further then only to such a Faith, which was incumbered with doubtings and *unbelief*. Yet notwithstanding his Prayer for his Child prospered to the obtaining of that great cure, or deliverance which was sought for by it, *Mat. 9. 22, 23, 24.* Therefore

Secondly, by that *wavering*, or tossing to and fro in Prayer, which hath no promise, but a threatening rather of being sent empty away, seemeth to be meant, not every degree of doubting; whether he that prayeth, shall receive according to the letter of his Prayer or no, but an instability of mind, a rising, and falling, a coming and going, an ebbing and flowing, in his belief concerning God's hearing and accepting him in his Prayer, or concerning his Power of doing for him according to his Petition. Such a fluctuation and unsettledness as this, in a mans opinion, judgment, or faith, about the great Attributes of God, his truth and faithfulness, his omniscience, omnipotency &c. is very uncomely and unsavoury in him, that professeth himself a Servant and Worshipper of him.

Thirdly,

Thirdly (and lastly) that *believing* in Prayer. (*Mat.* 21, 22. and *Mar.* 11. 24. compared with *Mat.* 17. 20. and *Luk.* 17. 6.) unto which the removing of Mountains, with other miraculous Achievements, is promised, and this (it seems) according to the letter of the Prayer of such a believing, is not that kind of Faith, or believing, which is required in the whole community of Saints to commend their prayers with acceptation unto God, but that which was required particularly of those, who had the gift of miracles, for the successful exercise of this gift. Of this kind of Faith the Apostle speaketh, *1 Cor.* 13. 2. implying in the context, that it may be in persons void of the heavenly affection of Love, which is the right hand of that Faith, that is found in all the Saints, and inseparable from it?

Quest. 25.

Although, when a man prayeth for a temporal good thing, he can have no absolute assurance of obtaining it, be his prayer, in all points never so much according to the will of God; yet when he prayeth upon these termes, for any spiritual good thing, may he not, yea ought he not, to be filled with assurance that now the very letter of his Prayer shall prosper?

Answ.

He may, and ought to be fully assured, that praying as he ought, and continuing thus to pray from time to time, for any spiritual good thing

thing (in reference to himself) which is simply necessary for his own Salvation, that he shall receive from God a return *in specie*, of his Prayer; because there is nothing *in valore* in value, that can be given him in exchange. But if he be a Petitioner, either of spiritual good things for others, or of things conducing only towards his own Salvation, but not essentially requisite hereunto, although he may have grounds of Hope abundantly sufficient to engage him to pray, that even the particularity of his Prayer being regular, shall be given him, yet are there none that I know of, sufficient to build an absolute assurance in this kind upon.

Quest. 26.

Whether is it regular, or meet, to pray conditionally, or to desire such, or such a thing of God under this provisional clause, (or the like) If it be thy will?

Answ.

The end of the Saints application unto God by Prayer, being to prevail with him to do, and consequently to be willing to do such things, which they had no sufficient ground to expect that he would do for them, or (consequently) that he would have been willing to do for them (for he doth nothing but by the motion of his will) unless they had sought them by Prayer at his hand; any such clause inserted in their Prayer as this, *If it be thy Will*, seemeth to imply one of these two things

things (both of them inconvenient) either, First, That unlesse God were willing, before their Prayer, and consequently without their Prayer, or whether they prayed unto him, or no, to give them that, for which they pray, they were content to go without it, and willing that God should turn himself away from their Prayer; Or, Secondly, That they were very diffident, or much in doubt, whether he would be prevailed with by their Prayer to be willing to do for them, what they desire therein. Whereas that frame of heart, which becometh men in Prayer, requires some degree (at least) of an humble confidence that God, upon and by means of their Prayer (made unto him according to his will) will become willing to grant them their desire, yea though it be in temporal things (in which he seems to take the greatest liberty to change the Prayers of his Saints) unlesse there be such a barrie in the way (as was formerly mentioned) namely, Gods being in travail with some great design of Good, which cannot be commodiously effected, in case he should grant unto such, or such, of his Servants, the letter of their Prayer. Now the best way to expresse the submission of our wills, to the will of God, in such cases, is in that form used by our Saviour upon the same account: *If it be possible. O my Father, if it be possible* [meaning, if thou hast any other way, as pleasing unto thee, whereby to glorifie

gloryfie thy self in the Salvation of the world as by my Death] *let this Cup passe from me. Nevertheless* [as if he should say, though my desire of self-preservation, especially from so horrid a death, as that which I apprehend I am shortly to suffer, be exceeding strong, and as great, as great may be] *Nevertheless not as I will, but as thou wilt* [that is, as another Evangelist hath it, not my will but thine be done] *Mat. 26. 39. Luk. 22. 42.* When our minds, or wills, are strongly set upon any thing, which is of more then ordinary consequence unto us then is, it most seasonable, and needfull, when we pray for it, to pray with this condition, or proviso, *If it be possible*; meaning hereby (as hath been hinted) if the granting unto us what we desire herein, be well-consisting with all thy counsels and purposes otherwise (it being impossible and (indeed) unreasonable, that any of Gods purposes, or decrees, being all so wise, and holy, and good, should give place to the gratification of any Creature whatsoever.) And in such a case, to have the submission of our wills unto the will of God in that kind prepared, and (as it were) ready drawn up to be exhibited and tendred unto him.

If it be said; But *Christ* in one place prayeth thus: *Father, if thou be willing, remove this Cup from me, Luk. 22. 42;* Therefore it seems no waies inconvenient, to ask any thing of God in Prayer under this condition

tion (expressed) *If it be thy will?*

I Answer; The words in the original, translated, *If thou be willing remove,* (a) &c. should rather be rendered thus; *O that thou wouldst remove this Cup,* &c. And thus they do not import any doubting of his Fathers will to remove it, but only an humble yet ardent desire, that it might be his will to remove it: which desire notwithstanding he immediately prostrates at the feet of his Fathers will; which he believed was sufficiently propense to have granted him his desire in the removal of the said Cup, were it not set and fixed upon some exceeding great and glorious design, repugnant to it, or inconsistent with it: in which case, he makes a request contrary to the said desire, viz. that this his desire should not be fulfilled, but the will of his Father opposite to it.

(a) *οὐκ ἔστιν ἡ θέλησί σου ἡ πατέρα, ἵνα τὸ ποτήριον τοῦτο ἐξέλθῃ ἀπὸ ἐμοῦ.*
Id est, *utrumque vellem auferre: nam ita, Et accipi, etiam cum indicativo coniunctum, iam his notavimus.*
Hug. Grot. ad locum.

Quest. 27.

How oft is it necessary, or requisite, that we should pray?

Ans.

The Scripture's exhortation, or advice unto men is, to pray continually: yea, and to watch thereunto. *And he spake a parable unto them to this end, that men ought alwaies to pray, and not to faint,* Luk. 18. 1. *Watch ye therefore, and pray alwaies, that ye may be accounted worthy to escape all these things that shall come to passe, and to stand before the Son of Man* Luk. 21. 36. *Continue in Prayer, and watch in the*

the same with Thanksgiving, Col. 4. 2. *Pray without ceasing* [or continually] 1 Thess. 5. 17. *Praying alwaies with all Prayer and Supplication in the Spirit, and watching thereunto with all perseverance, &c.* Eph. 6. 18. *Be ye therefore sober, and watch unto Prayer,* 1 Pet. 4. 7. (besides many other places.)

Quest. 28.

What doth the Scripture mean, by praying continually, praying alwaies, or without ceasing?

Ans.

To pray *alwaies*; or without *ceasing*, doth not signifie to do nothing else all the day long or all the night long, but pray. Such a sense of the phrase is very preposterous and impertinent; neither was our Saviours exhortation, nor the Apostle Paul's exhortation to pray *without ceasing* ever practised by themselves, or by either of them in such a sense. Therefore to pray *continually*, or *without ceasing*, may well be conceived to require, or imply these three things.

First, That men pray frequently, in respect of their ordinary and constant occasions of praying.

Secondly, That they mend their ordinary measure, and pray more frequently, upon special and extraordinary occasions.

Thirdly, (and lastly) that they give not over, nor intermit (if it be possible, and no greater duty interposeth) either their course

course of frequent Prayer, untill their ordinary and standing occasions of praying, shall cease, which at the soonest will not be until the latest and last of their breath; nor their course, or ingagement in a greater frequency of prayer, untill their special and extraordinary occasions of Praying shall cease, which cannot be, until God hath either answered the joy of their heart in granting them their desires about them, or else shall have given them a peremptory denial of their Prayers concerning them, by some providence, or permission, whereby they become incapable of being gratified in them.

Quest. 29.

What are the constant and standing occasions, which all men, without exception, have to pray frequently?

Ans.

These are too many to be particularly numbered, or rehearsed only in general, they are reducible under these two heads: They are either such, which concern our own well-being, and peace, whether in matters relating to this present world, or to that which is to come: or else such, which relate in like manner to the well-being of other men; for whose safety and peace we stand bound by the Royal Law of Love, to pray, as well as for our own, though not with that variety, or particularity of petitioning, wherewith we stand obliged in duty to seek our own.

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Quest.

What are some of the chief, or more considerable occasions relating to this present life, which constantly call upon men to pray, or call upon God frequently?

Answ.

To be fed from day to day with food convenient, to be cloathed and harboured accordingly, to be preserved from all those dangers, miseries, and sad disasters, unto which men cloathed with weak flesh and blood, are liable every moiment, and which fall heavy (sometimes) upon one or other of them; to be kept, or delivered out of the hand of the oppressor, and destroyer: to have our names and reputations guarded against malicious, bitter, and false tongues: to be continued and mainrained in a good and healthful condition, and habitude of body, and in case of sicknesse, weaknesse, or pain, to be rescued and restored thereunto: to prosper, and be succesful in our counsells, labours, and honest undertakings: to be comforted and well apaid in our families, and relations here, as in our consorts, children, servants as well in their towardlinesse, comelinesse of behaviour, &c. as in the preservation of their lives, limbs, healths, &c. & then in our other relations also abroad: yea and in the peace and good condirion of our neighbours round about us, yea and of the land and nation of our abode. These (with many others) are continual and constant occasions ingaging men to frequency of Prayer,

er if they desire either to tast, as little as may be of the sorrows and troubles of the world, or to see as much of the good of it, as is like to be enjoyed by men.

Quest. 31.

What are the standing occasions (or some of the principal of them) relating to the world to come, which are ingaging upon men to pray frequently?

Ans^r.

If they be yet unconverted, and unbelieving, they stand in need of the Spirit of illumination, by the help whereof the eyes of their minds and understandings may be opened, to see clearly an effectual door of Salvation and eternal happinesse, set open unto them in *Iesus Christ* through Faith in him, and all other doors imaginable, as leading or looking that way, shut up and made fast against them with barres of Iron: And in case this Spirit shall be obtained, so that now they are converted, and brought home unto God by believing, they still stand in need of the daily and constant supplies of the same Spirit, that they may be led into the way of all truth, that they may grow in grace, and in the knowledge of *Iesus Christ*, that they may persevere, and hold the beginning of their confidence stedfast unto the end, and not by apostacie, or backsliding ose the things which they wrought, whilst they were faithfull, that they may be strengthened in the inner-

man to all suffering for Righteousnesse sake, with joyfulness; that they may deny themselves, and take up their crosse daily, and so follow Christ, that they may be increased in their Faith to the forgiving of all men all their trespasses against them (whatsoever) that they may mortifie the deeds of the body and crucifie the flesh with its affections and lusts; that they be enlarged and raised in their love and respects unto Christ, beyond and above all the love, and respects they bear unto Fathers, Mothers, Sons, Daughters, Brothers, Sisters, Houses, Lands, yea or their lives themselves; that they may be brought to a resolvednesse of will to watch and pray continually, that so they may be counted worthy to stand before the son of man in his great Day; that they may be made both able, and willing, to quit themselves from time to time both in doings and sufferings, so that they may be meet to be partakers of the inheritance of the Saints in Light, &c. These are some of the great and most important occasions, relating to the world to come, that strongly bind all men to the *Christian* behaviour of praying frequently, if they make any Treasure of their Souls, or put any difference between an equality with the Holy Angels in joy, blessednesse and glory, and fellowship with the Divells in everlasting shame, torments, and misery.

Quest.

Of Prayer.

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Quest. 32.

You teach, and say, that the standing occasions, relating as well to this present world, as to that which is to come, are greatly pressing upon men to pray Frequently: But what do you count Frequent Praying? Or how oft must a man pray that it may be truly said of him, that he Prayeth FREQUENTLY?

Ans.

I do not remember that the Scripture any where determines the case, how oft a man must of necessity pray, that he may be truly said to pray frequently or without ceasing. And where God hath left it free to the consciences of men, to judge of, and satisfy themselves about, any circumstance of a duty, I judge it not convenient, or safe, to prescribe, or impose any thing positively, or peremptorily in the case. Yet he that hath (As the Apostle speaks) *obtained mercy of the Lord to be faithful*, may give his advice, and sense, in such cases. By the way, I suppose it neither reasonable, nor safe, to estimate frequency in praying by that, which may properly enough be counted frequency, or oftnesse, in some other things: as the word *many*, applied to some things, importeth a far greater number, then when it is applied to some other things: The Devill is said *oft times* [or frequently] to have violently *caught* [or seized on] the poor man (*Luk. 8. 29.*) over whom he had power: but he that shall not torment

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the Divell by praying oftner then (in all likelihood) the Divell tormented this man by seising him, cannot (I conceive) be said to pray often, or *frequently*. So the Apostle, speaking of himself, saith, that he was *in Prisons more frequent, in deaths oft*: Yet he that is not more frequent, and oftner, in prayer then this Apostle was, either in the Prisons, or in the deaths, he speaks of, ought not to please himself with a conceit that he prayeth oft. I conceive then by the best observations I can make from the Scriptures in reference to the matter in hand, as also by an equitable consideration of the thing it self, *that praying frequently*, requires (at least) praying daily, or every day; Except it be under some such providential dispensation, which bereaves a man of the capacity, or possibility so to pray; as in case of such distempers, by the rage and violence whereof the intellectual faculties of the Soul are disabled from their natural and proper functions, or the like: [in which cases, the sadnesse and extremity of their conditions do themselves intercede with God for them]. The Holy Ghost knowing so long before, how the grace of God, in the daies of the *Messiah*, would operate in the souls and consciences of those, that were willing to receive it, foretold by the Prophet *David* that when he should come into the world, he should *daily be praised* [that is, either that himself should be daily worshipped, and pray-
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ed unto, by his Saints; or, that he should be magnified in the prayers of his Saints, which should be *DAILY* offered unto God the Father in his name] *Psal. 72. 15.* This latter seems rather to be the meaning, from the former clause; *Prayer also shall be made for him continually*; that is, the Saints shall desire of God in Prayer, and this very frequently and with great importunity, that the *Heathen may be given unto him for his inheritance, and the uttermost parts of the earth for his Possession* (*Psal. 2. 8*) and that *all the Nations and Kingdoms of the Earth may serve him*, *Dan. 7. 14. 27. Psal. 72. 11.* This being the substance and effect of that petition, *Thy Kingdome come.* Yet praying daily, in the low sense of the phrase, [that is, praying once every day] was not, it seems, judged *praying frequently*, by the Saints of old. For they (as is probable) following the light, which God himself gave concerning his mind and pleasure about the *times quities* of his ordinary and standing worship, in his appointment of the daily Sacrifice under the Law, which (as we know) was to be offered twice, morning and evening, every day, (*Exod. 29. 39. 40.*) the Saints (I say) of old, as well in the times of the Gospel, as of the Law, did impose upon themselves a semblable Law of offering unto God the spiritual sacrifice of Prayer twice (at least) every day; though they took Liberty to exceed this proportion, when occasion

was. Nehemiah prayed before God daily, day and night [that is, morning and evening] for the people of Israel, Neh. 1. 6. Even as Paul also prayed exceedingly night and day, That he might see the faces of the Thessalonians; 1 Thes. 3. 10. So David: *It is a good thing to praise the Lord—to declare his loving kindnesse in the morning, and his Faithfulnesse every night.* Psal. 92. 1, 2. Yet elsewhere he resolveth to exceed this scantling, declaring that he would pray, and cry aloud, not evening, and morning only, but at noon day also. Psal. 55. 17. But this (possibly) might be upon special occasions, (whi. h likewise might be Daniels case in the captivity Dan. 6. 10.) yet some, writing upon the passage affirm it to have been a custome amongst the Jews, to pray (ordinarily) thrice a day, and at the times mentioned here by David; which opinion hath great probability from the Scripture, as might be argued more at large; yea it seems, from records of an ancient date, that these three houres of the day were observed likewise by Christians in their Prayers, in the primitive times.

Quest. 33.

But is it not Christianly commendable, or well pleasing unto God, that a man should bind himself unto him by vow, or solemn promise, to observe certain houres in the day, or night, or both, wherein to humble himself before God in Prayer, so as not to make a breach at any time upon such his ingagement, unlesse (haply) upon some very great

Of Prayer.

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great and indispensable occasion?

Answ.

What men take up, and impose upon themselves in or about the worship of God upon the account of their own wilddoms, or wills, is no worship of acceptation with him, who frequently gives this account, and this only of his rejection of such, and such services of men, that he commanded them not, Jer. 7. 31. Judg. 2. 19. Deut. 17. 3. Jer. 19. 5. & 32. 35. See also Esa. 1. 12, 13. & 66. 4. Hos. 9. 15. (with others) And there is this great evil commonly attending services and devotions of mens own contrivement, that they secretly intise and draw away the hearts and souls of men from the worship enjoyned by God, unto themselves, and inroach upon the respects and esteem due unto his Precepts. The Traditions of men though they be only collateral, and not contradictory, unto the Commandements of God, yet are they apt upon such an account to make them of little or no effect. Notwithstanding where God hath left any (i. cumstance concerning his worship undetermined, so that what he hath commanded in this kind, cannot be performed without the doing of somewhat, which he hath not commanded (which is the case in most, if not all his precepts concerning worship) here a man may (nay of necessity he must, in one kind or other) determine himself. But if in this Case he shall determine himself once
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for all, and ingage himself to act uniformly, or after the same manner, perpetually: he had need be very circumspect and cautious, least by such an ingagement, he spreads a snare in his own way; and this, as in other respects so mainly in this, that what he doth upon his own election, he putteth not to the account of worship, nor equalize it in esteem with what he doth according to the expresse Commandement of God. As for example (in the businesse in hand) God injoineth men to pray continually or without ceasing. But he hath not enjoined them to pray so many times determinately, as three, four, five, or six times in every 24 or every 48 howrs, or the like. Yet he that shall *Christianly*, and conscientiously obey the said Commandement of God, must determine himself to one or other of these numbers, or some other, within the said spaces, either occasionally, and with liberty to change both the number and season also of his times, when, and as he pleaseth, or else unchangeably, as by imposing some Religious tie upon himself to pray, so oft, (as suppose 3, 4, 5, or 6 times) every 24 houres, and at such and such seasons, or houres, whether of the day or night, after such a manner as canonical houres (so called) are observed amongst the Papists. Now then this is that which I say; that he that shall (in the case in hand,) determine himself in the latter way mentioned, had need look narrowly and very

ry attentively, both before him, and round about him, lest he intangle himself to his great prejudice otherwise; but especially lest that which is of his own, and from himself, in his course of praying, be not of higher esteem with him, then that which is of God, and that the tale or number of his prayers, together with his select hours, be not more minded then his prayers themselves, or then the making and presenting of them with that Faith fervency, and devotion of soul, which are required by God.

Quest. 34.

Whether is it necessary, that he who is convinced in Conscience that he ought to Pray frequently, should when he prayeth, retire himself into some place of privacie, and there poure out his Soul in articulate words before God? or may he not perform this duty, with a good conscience, and with acceptance in the sight of God, only by being frequent in Ejaculations, ever and anon sending up into Heaven, and presenting unto God some short Petitions, and Requests conceived within him, either as he walketh up and down, or rideth in a Journey or lieth on his bed, or the like, without any verball expression, or sound of words?

Answ.

It is not (I suppose) doubted by any man, but that frequency of Ejaculations, and the darting up the heart and soul into Heaven in spiritual motions and desires at any time, or
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in any place, without any pronounciation of words, is a practise or exercise well becoming Saints, and of good acceptance with God. Yea, I rather question whether there be any true Saint, who doth not more, or lesse, use it. Neverthelesse I do not conceive that when either *Christ*, or any of his Apostles, exhort and charge men to *Pray continually*, and to *watch hereunto*, they are to be understood of such a kind of Praying; but of that rather, wherein a man, withdrawing into some private place, setteth himself in the presence of God; and so humbly, and with reverence due to so great a Majesty, disconsrseth in Prayer with him, the important affairs of his Soul; striving and wrestling with him withall earnestnesse and importunity, to obtain from him all such supplies and vouchsafements of Grace, and Mercy, which he judgeth needful, either for his own comfort and peace, or for theirs, whose conditions he judgeth it his duty to recommend together with his own unto God. For such a kind of praying as this, is that which *Christ* enjoyneth: *But when thou prayest enter into thy Closet, and when thou hast shut thy door, pray to thy Father which is in secret*—*But when ye pray, use not vain Repetitions, as the Heathen do: for they think they shall be heard for their much speaking, &c. Mat. 6. 6, 7.* Therefore that kind of Prayer, which *Christ* requireth of men in the ordinary course of their praying, is to be managed by speech

or

or by an oral prolation of words, and to be performed with as much privacie, or retirement of a mans self, as well may be. For words are very requisite and useful, even in private Prayer, as well for the quickning and keeping up a mans intention, and for the preventing of drowfinesse and distractions in praying, as for the exercise and improvement of his gift of utterance.

Quest. 35.

In case a man prayeth daily, or suppose twice a day in communion with others, as with the Family of which he is a member, or the like, whether is it necessary, that besides his praying upon this account, he should pray privately also?

Answ.

Although I do not conceive that there is a like necessity of praying privately, incumbent upon him, who prayeth constantly in fellowship with others, which there is upon him, that either wanteth or scrupleth the use of such an opportunity; Yet I am much afraid that the work of *Christianity*, as of Repentance, Faith, Love, Mortification, Self-denial, &c. Will not greatly prosper, or much advance in his Soul, that shall not sometimes at least, commune in prayer with his God privately, and apart from all creatures. Because there are in most persons some such corruptions, or stonds in their Sanctification, which are not like to be met, or thoroughly delt with, in, or by, the prayers of others: no nor yet meet

meet to be so particularized, or lamented over, by the persons themselves with such breakings of heart, and remorse of soul, in the presence of others (in case any of them should be the mouth of those unto God, amongst whom they pray) as may be very requisite for their removall, and healing, yea and may be transacted fully, freely, and without the least regret in the presence of God, when he, and the Soul, are together alone.

Quæst. 36.

You have shewed us what it is to pray continually: but we are further admonished, or commanded, to watch also, and to watch unto prayer. What do you judge this watching, or watching unto prayer to be?

Answ.

That watching, which is so oft, and so strictly charged upon Christians by Christ, and his two great Apostles, Paul, and Peter, doth not stand so much, if at all, in refraining from the natural rest, or repose of the body, by sleep, but in keeping the mind, heart, and soul habitually, and vigorously intent upon the great concerns of their eternal salvation, and how they may be found in peace of Christ at his coming, and be counted worthy to stand before him, when all the world besides (a remnant only excepted) shall not be able to abide, or bear his presence. To watch in Prayer, Col. 4. 2. or, unto Prayer, 1 Pet. 4. 7. is to be with all seriousness and earnestness of mind

mind and soul, apaid in our prayings, as if we were in these exercises, making an attempt and assault upon Heaven, or striving to lay hold on life and immortality, wrestling against Principalities, against powers, against the Rulers of the darknesse of this world, against spiritual wickednesses [or, wicked spirits] in Heavenly places [that is, which have great advantage over us, as they that fight from the higher ground] that we may break their bonds, and cast away their cords from us for ever. Or else to *watch unto prayer*, may import an attentivenesse of mind to espy opportunities for praying, where they are not otherwise so easie, or obvious to be discerned; or else to contrive or make such opportunities by a dexterous methodizing, and contracting our worldly businesse into so narrow a compasse, that there may be spaces of time to spare, whereof to make opportunities for prayer.

Quest. 37.

What position of the body is best becoming prayer? Or is there any one posture (determinately) so necessary in the performance of this duty, that all others are unlawful?

Ans.

In the Scriptures we find that both the Lord Christ himself, and his Saints likewise, did very frequently use the gesture of kneeling, when they prayed, *Luk. 22. 41. 2 Chron. 6. 13. Psal. 95. 6. Dan. 6. 10. Act. 7. 60. Act. 9. 40.*

9. 40. *Act.* 20. 36. *Act.* 21. 5. And this (doubtlesse) is a very proper and comely behaviour of the body, when we pray unto God. Yet *Christ* himself did not use it constantly, for the Evangelist *Mark* recordeth, that he fell down on the ground and prayed, &c. *Mar.* 14. 35. as *Josbua* likewise, and the Elders of *Israel* with him, had done long before, *Josb.* 7. 6. And though there be no other bodily gesture, but only the lifting up of his eies to Heaven mentioned by the Evangelist *John* to have been used by him in the uttering of that most heavenly prayer, *John.* 17. Yet it is the probable conjecture of a good expositor, that he neither kneeled, nor lay prostrate upon the ground, when he pronounced it, but that as he was walking with his disciples, he made a stand, and so without any other change of the position of his body offered up this prayer unto God. When hanging upon the crosse, he prayed for those that crucified him *Luk.* 23. 34. he was in a differing posture from all the rest. And notwithstanding the texts pointed to for the gesture of kneeling in prayer, yet it is the more general sense, (as farre as I have observed) of learned men, that standing was the more ordinary posture of the *Jews*, when they prayed, unlesse it were in times of great Mourning, when they prayed either kneeling, or prostrate on the ground. Yea the Scripture it self speaketh as well, and with as much approbation, of standing.

standing as of kneeling in Prayer : which proveth, as well the one, as the other, to be lawfull *But when ye shall stand, and pray, forgive, if ye have any thing against any man, &c. Mar. 11. 25.* The Publican also justified by our Saviour before the Pharisee, prayed standing, when he smote his breast, and said, *God be merciful unto me a Sinner, Luk 18. 13.* The Children of Israel stood and confessed their sins, &c. and the Levites stood and prayed, &c. and called upon the people to stand up and praise the Lord, &c. *Nehem. 9. 2. 4, 5.* See also *Jer. 17. 1. & 18, 19. Job. 30. 20.* Where we read, *But Abraham stood yet before the Lord (Gen. 18. 22.)* the Chaldee readeth, *Abraham prayed, &c. Hezekiah prayed lying on his Bed, and with his face to the wall Esai. 38. 2.* In the primitive times, the Christians used both postures in their prayings, as well standing as kneeling : only their grounds for appropriating the one to one time of the year, and the other, to another, and so the one kneeling, to their penitentiaries (for a certain season) and allowing the other, standing to the rest, seem to have had, more of the sand, then of the rock in them. Though I do not any where read of the posture of sitting, used in Prayer, yet by the rule of proportion from *Hezekiah's* praying (and this with acceptance in the sight of God) lying upon his bed, being through sickness, not well capable (at present) of any other posture, I
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suppose it may be argued and safely concluded that men and women, if either through some weaknesse, or want of present accommodation otherwise, they cannot without inconvenience, offer their sacrifice of Prayer either kneeling, or standing, they may do it *sitting* without sustaining any damage in their acceptance with God, only if they bow the knee of the heart and soul unto him.

Quest. 38.

The Scripture sometimes mentioneth the lifting up of the eies, and sometimes the spreading, or lifting up the hands to Heaven, or towards Heaven, by those that prayed. What may be the reason of these gestures? Or whether do you judge it, either necessary, or convenient, that either one or both of them, should be in these duties used by them that pray?

Ans.

I do not remember that any one person: besides *David*, and *Christ*, is recorded in Scripture to have lift up his eies to Heaven, when he called upon God; although it is not improbable but that many others of the Saints did likewise use the same gesture when they prayed. Nor is it (I presume) at all questionable, but that it may very lawfully, if not commendably, at least by some persons, be used now. For the lifting up of the eyes to Heaven when a man is about to pray, is a natural and proper action, or means to awaken the remembrance of the glorious and incom-

incomprehensible Majesty of God in his Soul and to create awful and reverential impressions in him, of the transcendent holiness of him, with whom he hath then to do; *Heaven being the habitation of his holiness, and of his Glory, Isa. 63. 19.* Besides some conceive it to be a gesture, or behaviour, proper to expresse or signifie a mans Faith, and holy boldnesse, and confidence in God, when he prayeth. This apprehension seemeth very probable (if not somewhat more) from these words of *Christ*; wherein he describeth the demeanour of the poor *Publican*, as of a person weak in Faith, and much dejected under the sense of his own unworthinesse, when he was about to pray, viz. That he would not so much as lift up his eyes unto Heaven, Luk. 18. 13. So *Ezra* being in great astonishment and trembling for the high misdemeanour of his people, begun his Prayer thus: *O my God, I am ashamed, and blush to lift up my face to thee, &c. Ezra. 9. 6.* Yet these passages shew and prove, that the lifting up the eyes to Heaven, when we pray, is not so necessary, but that we may be accepted in our prayer without it. There is somewhat the like consideration of the spreading, or lifting up of the hands towards Heaven, in Prayer. Only this seems to have been more frequently used in this holy action, then the other of lifting up the eyes. Notwithstanding though it be recorded as the department of several

of the Saints in some of their prayers, as of Moses, David, Solomon, Ezra, &c. Yet it is not necessary to believe, that either all the servants of God, when they prayed, used it, or that those persons themselves used it at all times, when they prayed: nor consequently, that it is so essential to the regularity of Prayer, but that this service may be performed with good acceptance in the sight of God, without it. It seems to be significative (as the other likewise was, as was lately hinted) of the Faith of those that prayed; For the lifting up their hands towards Heaven, was in token of their confidence that God would give them what they asked, and that they prepared themselves accordingly to receive it by lifting up their hands towards him of whom they ask it.

Quest. 39.

In case a man finds himself much indisposed, drowsie and listlesse when he is about to pray, or to join with others in praying, whether is it convenient, or best for him to force himself upon the work, such his indisposition notwithstanding, or else to wait a better habitude of mind and body for the work, and then to engage more freely and effectually in it?

Ans.

An indisposition, or listlesse to pray, when a man hath an opportunity otherwise for the performance of the duty, is (for the most part at least) but a temptation: and conse-

consequently, is to be resisted, and the work to be set upon in the presence of it, with so much the more courage and Resolution. And as the frequent experience of the Saints in other cases, have taught us, that the Soul profits most, and enjoyeth it self in God upon the best rearms, upon a Victory obtained over some Temptation; in like manner, it hath been oft found, that those, who have entered upon Prayer under much untowardness, and gain-sayingness of their flesh, yea and of their minds and Spirits also, have in the progresse of their work been more enlarged and raised in their Spirits, then at other times, and been taken up seven degrees nearer unto the third Heaven, then at such times, when at the beginning of the exercise, they found a fresh and lively edge upon their hearts to pray, and made account (it may be) to have been greeted by life and immortality, before they had done. Notwithstanding, if after some competent proceeding in the work, we find our indisposition not abating, but rather growing and prevailing upon us, this being an argument that it was no temptation, but somewhat more really out of order in the course of nature with us, I conceive it more convenient to give place unto it at the present, and to contract the remainder of our devotions, into as short a compasse as well we may, waiting the good pleasure of God for our healing and restoring, with full purpose

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and

Of the Lords Prayer.

and resolution, then to quit our selves with redoubled zeal and diligence in the work.

Quest. 40.

Doth the Scripture any where afford us any Rule or Direction, by which we may be guided into the due method, or manner, and to the due manner likewise of Praying, that so we may know how to ask, and when we ask things of God according to his will?

Ans.

The body of the Scripture it self, in respect of what it teacheth and directeth (in several parts and passages of it) with relation to both particulars, may be termed such a Rule as you inquire after, or rather to contain in it such a Rule. But the Lord Christ, the better to accommodate all that should desire to pray unto God with acceptance, and to encourage them in their way, hath contracted into a few words, the sum and substance of what is dispersed up and down the Scriptures upon those accounts, in that brief modell which we call, the **LORDS PRAYER**.

Quest. 41.

Whether was his intent that this Prayer, should be either constantly or frequently, used in the nature of a Prayer, without any variation of the words, or that it should be as a brief model, pattern, or platform, by which they who pray might be steered and guided in their way, unto such particulars, which are necessary for them to know?

Ans.

Answ.

That it was intended by him as a directory or platform, by which men might be taught how to pray, is not (I suppose) questioned by any. And in this notion of it, *Christ* (I conceive) in prescribing it, directly answered the intent of his Disciples in their request (made unto him by one of their company) the tenour whereof was, that he *would teach them to pray*, *Luk. 11. 1.* Their meaning (doubtlesse) was not, to desire him to bind them strictly to a certain form of words in their praying, but to *teach them to pray*, that is, how to pray [*viz.* with acceptance in the sight of God]. And himself, being now ready to dictate this prayer unto them, *Mat. 6. 9.* delivers his mind concerning it to the same purpose; *After THIS MANNER* therefore (saith he) *pray ye: Our Father, &c.* meaning, that their prayers which they should from time to time present unto God, should both for matter and manner, be ordered and framed, as that brief modell, or compendium of prayer, which he would now propose to them, should direct them. And that the Apostles themselves understood, and received it from him in this notion, and not as a set prayer, to be either constantly, or frequently used, appears by their practice upon Scripture record. For whereas we here often read of their praying, and several of their Prayers are recorded, yet do we no where find

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that

that ever they made use of the said prayer in the nature, or instead of a Prayer; but constantly in the nature of a directory, or rule, how to pray, all their prayers being conceived and fram'd by the light and guidance of it, in such sort, and so farre, as it was intended to give light, and regulation in this kind. (For there was something added, at least by way of explication, by *Christ* afterwards, concerning the manner of praying, *Joh. 16. 24. 26.*) Notwithstanding I know no sufficient ground to judge the use of it, as a prayer, universally unlawful; and he that shall thus judge, will put to rebuke the whole generation (in a manner) both of righteous, and learned men, as well in latter, as in more ancient times. For these generally conceived that it was very lawful to be used as a Prayer, and did (for the most part) sometimes thus use it.

Quest. 42.
What may be the reason, why Christ, delivers his prescript, or platform of Prayer, in the plural number, Our Father, &c. Give us, &c. Forgive us, &c. rather than in the singular?

Ans.
 The reason very possibly may be, to intimate his desire that his Disciples and followers should love to pray in consort and conjunction, and take all opportunities to assemble and meet together about this heavenly exercise. The Apostles seem thus to have understood the mind of *Christ* in the point

point we speak of. For of these it is said; *These all continued with one accord in Prayer and supplication, with the women, and Mary the Mother of Jesus, and with his Brethren, Act. 1. 14* And if it had been delivered in the singular number, it might with as much reason have been demanded, why it was not delivered in the plural. For as it is now ungrammatical and improper, for him that prayeth privately, unlesse he change the number, so would it have been in the other case, for those that should pray in company.

Quest. 43.

But how can it be looked upon as a perfect, or compleat pattern or platform of Prayer, when as there is nothing in it to direct, or teach men, in what name to pray, which is a matter of as material and weightie a consideration about Prayer, as any other thing that is most needful to be observed in it, and is supplied by Christ himself afterwards, Joh. 16. 24. 26?

Answ.

It may be called a perfect rule, or platform, of Prayer, because it did very sufficiently and compleatly instruct men how to pray with acceptance, at the time when it was delivered, and untill God judged it meet that a further and clearer discovery should be made, in what name, and upon whose account and interest, he would be prayed unto by men. For (as was formerly hinted, In the answer to the 11th question in this chapter) he that in prayer

prayer calleth God his *Father*, prayeth implicitly, and consequentialy, in the name of *Christ*, as the believing Jews of old, and untill this discovery was made, and published in the world, did. The Apostles themselves did not pray in the name of *Christ*, explicitly, or distinctly, untill after his Resurrection or at the soonest, a very little while before his death. *Hierobo, ye have asked nothing in my Name: And, At that day ye shall aske in my name.* Job. 16. 24. 26.

Quest. 44.

How may this Prayer be conveniently divided, and the parts of it distinguished?

Answer.

The whole is called a Prayer, because the greater part of it is such, containing several petitions. But besides that which is strictly and properly a prayer, there is first a preface in the beginning. Secondly, a doxologie, (some term it a thanksgiving) immediately before the conclusion. And thirdly, the conclusion it self.

Quest. 45.

What occasion, or need, was there of a Preface before the Prayer?

Answer.

So to qualifie and affect the heart, that it may be meet, or more meet to pray. Besides a preface is a commodious introduction unto prayer.

Quest.

Quest. 46.

Supposing this to be the preface, Our Father, which art in Heaven; how doth it affect the heart to make it meet to pray?

Ans.

The heart is then in a meet frame to pray when it is filled on the one hand with the remembrance, or apprehension of the good will of God towards a man, and on the other hand, with a like apprehension, of his transcendent Majesty and Glory. The former strengtheneth Faith, and gives boldness; the latter assueth this boldnesse with Reverence and fear; and teacheth a man, under that freedome whereunto he is admitted by God, to know and observe his due distance, notwithstanding. Now being directed, and encouraged by Christ (in this preface) to call God, Our Father, we are, or may be, and ought to be, hereby fill'd with the remembrance of his natural affection and good will towards us; but being withall reminded that he is, in Heaven, this is proper to strike our hearts with awful apprehensions of his great Glory and Majesty.

Quest. 47.

How many, and what are the Petitions contained in this Prayer, unto which all that variety of blessings and good things which we can reasonably, and according to the will of God, ask in Prayer of him, may, and ought to be reduced? and unto which; whatsoever can (regularly) be redn:

reduced, may according to his Will be asked of him?

Ans.

The number of them is generally taken to be six; (though I find some that judge it more commodious to make them seven, dividing the six, and last, (according to the ordinary account) into two.) The first, *Hallowed be thy Name.* The second, *Thy Kingdom come.* The third, *Thy Will be done on Earth, as it is in Heaven.* The fourth, *Give us this day our daily bread.* The fifth, *And forgive us our Trespases, as we forgive them that Trespasse against us.* The sixth (and the last) *And lead us not into Temptation, but deliver us from all Evil.*

Quest. 48.

What is the meaning, of the first of these Petitions? and what are the particular things, or some of the chief of them, by which an estimate may be made of the rest, which are comprehended and desired therein?

Ans.

When we pray unto God that his *NAME* may be *Hallowed* [that is, sanctified, as the word signifieth]; we pray, that he will so interpose by his Grace, and by the sending forth of his Spirit into the world, and by his Providence, that men may know him with such a knowledge, which answereth the truth and (as much as may be) the adequate excellency of his being, as that he is infinite in all

all perfections, as in goodnesse, mercy, holiness, righteousness, truth, wisdom, knowledge, power, &c. And that in all these he doth not only excell the best and greatest of Creatures, Angels, and Men, to a degree, no not in the highest degree that is imaginable, but that his nature, or being, though most singly and simply one, yet eminently containeth in it the whole respective bodies, or elements of them all. For the name of God is then truly, and properly *Hallowed*, or *Sanctified*, when in the minds, consciences, and souls of men, he is placed upon a high Throne alone by himself, and set apart in his due distance in respect of his most transcendent excellency and glory, from all Creatures whatsoever, whether in actual being, or in possibility of being, and withall is honoured, loved, feared, served, and obeyed, answerably (in some measure at least) hereunto. As on the contrary, his *Name* is said to be *polluted*, when any thing is conceived, or done by men, as if he had something in common with some Creature, and were not, in his nature and being, of an excellency in all perfections whatsoever, appropriate only to himself.

Quest. 49.

When Christ teacheth us to pray unto God, that his Name may be hallowed, doth he intend that we should pray for any thing commendable or beneficial for our selves, or for that, which

Which only concerns the glorifying of God? Or had he an eye both to the one, and to the other, in prescribing unto us this Petition?

Answer.

It is not reasonable to conceive that Christ putteth men upon praying in one kind or other, for upon any service whatsoever, for any benefit, or advantage that may possibly accrue unto God by it, in one kind, or other. For he is of himself, and from himself, as blessed as blessednesse it self can make him; full to the brim, as of Goodnesse, so of Happiness, and all satisfaction, and contentment imaginable; yea and above, and beyond all imagination. Nor can any accession, or addition be made unto his glory by any service from the Creature, though performed with the highest hand of wisdom, zeal, and faithfulness: as neither can he suffer the least diminution in his blessednesse or glory, by the greatest wickednesse that can be practised against him. The Scripture is expresse and full of his truth. *My goodnesse* (saith David unto God) *extendeth not unto thee*, Psal. 16. 2. *Can a man be profitable unto God, as he that is wise may be profitable to himself?* Is it any pleasure to the Almighty that thou art Righteous? Or is it gain to him that thou makest thy waies perfect? Job. 22. 2, 3. Again, *If thou sinest, what dost thou against him?* Or if thy Transgressions be multiplied, what dost thou unto him? If thou be righteous, what givest thou him? Or what

what receiveth he of thine hand? Thy wickedness may hurt a man, &c. Job. 35. 6, 7, 8. Neither is he worshipped with mens hands, as if he needeth any thing, &c. Act. 17. 25. Therefore when Christ teacheth us to pray unto God that his Name may be Hallowed, he rather intendeth the benefit of those that pray, then his to whom the Prayer is made. Besides, it seemeth somewhat improper for men to desire God to deal well by himself, or to do himself right, or the like; unless it were upon an apprehension, that by doing himself right, he shall in one kind or other, benefit, and accommodate them. Such requests are not wont to be made by us unto any sort of men, but unto such only, whom we look upon as incogitant, and neglective of their own concerns. Notwithstanding the petition in hand, may commodiously enough be taken in some such sense as this, viz. as expressing our desires unto God that his Name may be Sanctified, or himself glorified like unto himself in the world, out of an unfeigned Love, and pure respects unto his infinite goodnesse, without minding, at present, either any benefit like to redound thereby unto our selves, or that he himself is capable of any benefit by having his Name thus Hallowed, or sanctified by Men.

Quest. 50.

But what benefit is like to accrue unto those who pray unto God that his Name may be Hallowed

lowed, by having *thy* their Petition granted unto them? Or how are men profited by the *Hallowing* of his Name? Or is the meaning of the Petition only this, to desire that God's name may be hallowed by us, who pray, not intending, or including, any others in it?

Answ.

The Petition seems to intend, that we pray for the *Hallowing* of God's Name, as well by, and amongst others, as by our selves, (though principally by our selves). Otherwise we shall not expresse by it any true love or affection unto God, nor any sincere desire to have his Name hallowed, but a desire only of our own benefit by our hallowing it. For if we desire the *hallowing* of God's Name, simply or out of any naturalnesse of Love to him, or any otherwise, then with respect unto our selves, or our own profit, we must desire and pray, that it may be hallowed, farre and near, by and amongst all the Nations of the Earth, as well as by our selves. The benefit that will redound unto us by having our Petition granted us in this sense of it (over and besides what we shall be advantaged by our own personal *hallowing* the name of God) must needs be exceeding great, as namely the reducement of the world to a more desirable state and condition unto the inhabitants of it, by chasing away those pests of the peace and comforts of men on the earth, covetousnesse, oppression, fraud, envy, malice, cruelty

crucifying in mercifullnesse, contention, drunkennesse, and lechery, with the rest of the troublesome retinings of ignorance and prophaneity. For where the Name of God is *Hallowed*, there is no place for these abominations. Besides the generation of the righteous will be propagated, our friends spiritual abilities, and heavenly confederates will be increased, our enemies will be at peace with us, and they who formerly destroyed us, will be zealously addicted to build us up, and giving

What is the meaning of the second Petition? And what are some of the principal things desired therein?

Ans. By the *Kingdome of God* heres is meant, in a more special and particular manner, than a happy state and condition, which the world shall be translated into, when the *Kingdome of this world are become the Kingdome of our Lord, and of his Christ*, (Rev. 11. 15. Compared with Chap. 12. 10). For now God shall his Raige gloriously in his Saints and Holy people, his, and their Enemies, being universally subdued and put under their feet. Righteousnesse and true holinesse shall lift up their heads on high without any check, or controul or fear of either, from the powers, or greatness of the world; for these will be purchasing Fathers, and Sovereign benefactors unto them. But in a more general sense, by the *Kingdome*

of God may well be meant, all those providential dispensations of his, which according to his counsell, and those principles of equity, which rule in all his dealings with the world, are proper to promote and make way for the coming of that Kingdome into the world; and likewise all such, which may in the *interim*, be as a tast, or first fruits of that Kingdome unto the world, as the numerous increase of Righteous and Holy men, the giving them credit and countenance from Heaven by blessing and prospering them, and making their Faces to shine by causing the fear of them to fall upon the men of this world, and for the effecting and bringing to passe of these things, the pouring out of his Spirit in ministerial gifts and endowments upon men, and the giving them hearts to serve him in this great work, the keeping out, of unlearned, unfaithful, unholy men from this imployment, the advancement of godly wise, and worthy men unto places of power and authority (with the like). These are the principal things comprehended in this second Petition; *Thy Kingdome come*, and to be minded by us when we present it unto God.

Quest. 52.

What is the meaning of the third Petition? and what are the things we should chiefly mind in presenting it unto God?

Answer.

Answ.

When *Christ* teacheth us to pray thus unto God, *Thy will be done on Earth as it is in Heaven*; his meaning is, that we should desire of him, that he will vouchsafe such a measure of Grace, and of his good Spirit unto all men and unto our selves especially; whereby we may on all hands, and in every place, be inclined and made willing to follow the example of his Holy Angels, in our readinesse, zeal, diligence, faithfulness, constancie, and perseverance, to do all his will and pleasure made known unto us in his exhortations, precepts, and commandements; or by any other means whatever: and consequently, that he will periwade and strive with us effectually, to deny our selves, and to sacrifice our own wills and desires upon the obedience and service of his, to waive and let fall all our own ends and designs, when they are not clearly consistent with his, to be willing to take up our crosse daily, and to follow *Christ*, as wel in the way of his afflictions and sufferings, as of his innocency and holinesse.

Quest. 53.

What is the meaning of the fourth Petition? and what do we more particularly desire of God in this?

Answ.

We desire of God all things meet and needful for our being, and well being in this present life; and consequently, that he will in

eline our hearts to exercise and imploy our selves in some honest and lawful calling, making us diligent, industrious, and faithfull in it, and then blesse our labours and endeavours with success, keeping us by his good providence, out of the hand of extortioners, oppressors and deceitful men, from casualties, and losses by thieves, Pirats, fire, warrs, tempests and the like; that he will so interpose by his Word and Spirit in our hearts and consciences, that we may keep our selves free from all superfluous, impertinent, and needlesse cares, from all distracting, turmoiling, and wasting of our thoughts, from lingering and hankering after the delicate and great things of the world, as riches, honors, pleasures, great places, &c. inas much as the letting out of the heart in desires after these things, is contrary to our well-being and regular injoyment of our selves in this world.

Quest. 54.

But is it proper, or necessary, for rich men, who have goods (and in these, bread) laid up for many years, to use this Petition, or to pray unto God, Give us this day our daily Bread?

Answe.

The story and case of Job (not to mention others of like Argument) sheweth that there lyeth an equal necessity upon rich men to pray unto God for the preservation and safe-guarding of their great estates, yea even to such

a proportion of them, which amounteth only to their *Daily bread*, with that which lyeth upon poor and mean men, to pray for a supply of things necessary, or for their *Daily bread*. Besides, if they take their *Daily bread* without asking it of God by Prayer, it cannot prove better then un-hallowed or polluted bread unto them, strengthening and disposing them to evill waies and works. Nor can they expect the best part of Gods blessing upon it, as *viz.* that it should quicken, nourish, and strengthen their heart to the love and service of God. *For every Creature of God* (saith the Apostle) *is sanctified by the word of God, and Prayer*, 1 Tim. 4, 5. He doth not say, it is made lawfull by Prayer, but it is *sanctified*; that is, is made nourishing to the Soul in the spiritual life thereof, as it is of course, or in the nature of it, unto the body in the life natural.

Quest. 55.

Whether is it not lawfull to pray unto God for Riches, or for a plentiful estate, as well as for our Daily bread?

Ans^r.

I do not find that *Christ* any where disliked, or rejected men for being Rich: Nay, it is said that he loved a young man, that had great possessions, Mar. 10. 21, 22. and honoured *Zacheus*, who also was rich, with inviting himself to his house. Yet I find that sometimes he pittieth this Generation of men, as

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being in a most sad and dangerous condition and not in any possibility of Salvation, but only by some great and more then ordinary interposure of God. *Mat.* 19. 23, 24. 26. *Mar.* 10. 23, 25, 26, 27. Elsewhere I find him, by his Apostle, dealing very roundly with them, prescribing unto them several receipts (very smooth and unpleasing unto the generality of them) as, not be high minded, not to trust in uncertain Riches, but in God, to do good, to be rich in good works, to be ready to distribute, willing to communicate, &c. and all these things as necessary to be done by them, that they may lay hold on eternal Life (which otherwise is it seems, like to passe, or slip, by them, unminded, and unregarded,) 1 *Tim.* 6. 17, 18, 19. By another Apostle I find him taking notice of the waies and doings of such men, as very wicked, and abominable in the sight of God, and which unrepented of, and unforsaken, threaten the vengeance of eternal fire. Do not rich men oppresse you, and draw you before the judgment Seats? Do they not blaspheme that worthy Name, by which ye are called? *Jam.* 2. 6, 7. Go to now ye rich men, weep, and howl for your miseries.—Behold the hire of the Labourers which have reaped down your fields, which as of you kept back by fraud, crieth, and the cries of them which have Reaped, are entered unto the ears of the Lord of Sabbath. Yee have lived in pleasure on the Earth and been wanton: ye have &c. *Jam.* 5. 1, 4, 5. Now to pray unto God

to bring us into such a state and condition, in which it is next to an impossibility for any man to be saved, yea and which is apt to render men utterly incapable of Salvation, but only by doing such things, which are commonly very grievous and tormenting unto such men to do; And lastly, which hath this sad property in it also, to make the lives and doings of those that come into it (more generally) vile and hateful before God; to pray (I say) that God would be the Author of such a condition as this unto us, is (in effect) to pray, that he would lead us into temptation, whereas *Christ*, in the very next Petition but one (as we heard and shortly God willing shall hear further) teacheth us to pray the contrary, *viz.* that he would not lead us into Temptation; Besides it is be unlawful, when Riches do increase, to set a mans heart upon them, (as *David*, in that respect, forbiddeth men to do, *Psal.* 62. 10.) Surely it is not expedient (at least) to set a mans heart upon the increasing them, or to strive with God in Prayer for them. He was as well a wise man, as a Godly, that prayed against them, *Give me neither Poverty, nor Riches. Prov.* 30. 8. Notwithstanding, it is not (I conceive) the mind of *Christ* in the Petition in hand, to impose it upon men as a duty, to limit themselves strictly to pray for things of present necessity only, for then they should be bound to pray, not so much for the blessing

king of God upon their holdest labours, as for
 the confinement, or scantier measure of this
 blessing. For otherwise (as the wise man in-
 formeth us) *the blessing of God maketh rich*,
Prov. 10. 22. and the hand of the diligent (he
 saith) doth the same, *ver. 4.* Yea and men
 ought to be provident, and to have an eye
 to the future; and in summer to lay up for
 winter, and in health and strength, to re-
 member sicknesse, and weaknesse; yea if
 God hath given us Children, to remember
 them also; and, if he shall please to spare to
 bless us, and give opportunity, to lay up in
 a convenient measure for them. The Scrip-
 tures expresse and cleare for these things.
See at your leisure Prov. 6. 6. & 14. 24. & 15.
6. & 20. 4. 13. & 27. 23, 24. Eccl. 8. 18. 19.
& 13. 22. 2 Cor. 12. 14. (with many others)
 So that when Christ teacheth us to pray, *Give*
us this Day our Daily bread, his meaning and
 Intent seemeth to be, to take men off from min-
 ding or looking after superfluities, or the great
 things of the world, and not to be importu-
 nate with God for them, but to leave him
 to his own Liberty and Pleasure whether he
 will bestow, or cast in unto us, such things
 as these or no; and to be earnest with him
 only for things of present necessity and con-
 venience. Besides, the Prayer in hand, being
 drawn up and formed by Christ for the use
 and direction of all Christians without excep-
 tion, it was not reasonable, or meet, that a

ny thing should be found in it, that should occasion, or lead, men to pray for Riches, or any the great things of the world, but only for things necessary and convenient: because such things as these, are commodious and beneficial unto all (without exception) where-as neither the heads, nor the hearts of many are able to carrie a full cup without spilling; nor to wield great riches, honours, or height of prosperity, without imminent danger of being ruined and undone by them for ever.

Quest. 56.

What is the meaning of the fifth Petition? and what are some of the chief particulars comprehended in it, and which we are directed by it to ask in Prayer of God?

Ans.

This Petition leadeth us to the acknowledgment of our selves to be sinners against God; and that whilst our sins remain unpardoned, we are in a sad condition, and obnoxious to the breaking out of his displeasure in one judgment or other (if not in more) upon us (for in this respect our sins are here called our *debts*, or *trespasses*, which unless they be forgiven, will be, we know not how suddenly, required at our hand.) And therefore we are further taught and admonished in this Petition, to pray as constantly for the forgiveness of them, as we do for our *Daily Bread*. For to ask it in Prayer of God, is a special

special means to obtain it, according to what we read, *Mat. 18. 32. I forgave thee all that debt BECAUSE thou desiredst me.* But we are withall admonished, and directed, to seek it of God upon such terms, which if we do not really and truly perform, we pray, not for the pardon or forgiveness of them, but for the retainment of them, and for the vengeance due unto them to be inflicted on us. For they that pray thus unto God; *Forgive us our Trespases, as we forgive them that trespass against us,* if they do not forgive them, pray, that themselves may be no otherwise forgiven; that is not at all. So that the great and signal favour, and blessing, which this Petition leadeth us to ask explicitly and directly of God, is the forgiveness of our sins; and consequentially, a gracious exemption from all those evils, judgments and miseries, which our sins have deserved, together with a free and full enjoyment of all those blessings and good things, which the infinite goodnesse, and bounty of God inclineth him to bestow upon such of his Creatures, who by their love loyalty, and obedience unto him, have found favour in his sight. The Petition yet further being so modelled, as we have heard it is, for the obtaining of the great blessing of the forgiveness of our sins upon our asking it, remindeth us to ask likewise a merciful, loving, and free spirit towards our enemies, and those that have been injurious unto us, in what kind
or

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or degree soever. For unlesse we freely, and from the heart, forgive unto these all the injuries, wrongs, and unkindnesses (dammages in some cases only excepted) which they have done unto us, we are not admitted more then the Devils to the favour of petitioning God for the forgiveness of our own sins, with any hope of having such our Petition granted us. By the way, it is worthy our observation, how beneficial enemies, and those that deal unkindly and injuriously by us, are, or may be unto us, unlesse we be farre greater enemies to our selves, then they. They afford us the happy opportunity of doing that, the performance whereof giveth us a steady, and full assurance of being accepted with God in our Prayer for the forgiveness of our sins; and without the performance of which, we are excluded from all hope of prevailing in so great a concernment. *Mat. 6. 14, 15. and 18. 35.*

Quest. 57.

But have they that believe in Christ, any need to pray for the forgiveness of their sins? Are not their sins, by vertue of their Relation unto, and union with Christ, pardoned (as it were) of course, as, and as oft, as, they are committed?

Ans.

Christ, by his death, according to the counsel and will of God, purchased actual pardons of sin, or pardons of sin to be actually, and without

without any more ado, or requirement of any other termes, or conditions, conferred upon all those that should truly, and with all their heart believe on him. But evident it is from the Scriptures, that he hath subjected the enjoyment of these pardons, as well in respect of the continuance of them, as of the extent of the benefit of them, even whilst they are continued, under certain Proviso's, or terms of Limitation, as his wisdom and righteousness, for the orderly and equitable Government of the world, and more particularly of his own house, directed him to do, being at full liberty to order the great affair we now speak of, as himself should please. As for example, we find the continuance of the enjoyment of such a pardon, clearly suspended upon his *Christian* behaviour, who is at present possessed of it, towards those that have wronged, or dealt unkindly by him, in his free and hearty forgiving them, *Mat. 18. 27.* compared with *ver. 28. 30. 32, 33, 34, 35. Mat. 6. 14, 15. Mar. 11. 25, 26.* So likewise upon his perseverance in Faith, Love, and Obedience unto the end, *Mar. 24. 13. Luk. 8. 15. Rom. 2. 7. Mat. 10. 33. Heb. 3. 14 & 6. 11, 12. & 10. 38, 39.* (besides other places very many). Again, These pardons, in respect of their present benefit, either in freeing men from inward fears of Gods displeasure, or from outward sufferings, or punishments due unto sin, are suspended upon the regularitie of their

their obedience, their holy and humble walking with God, their exercising themselves to have alwaies a conscience voyd of offence towards God, and towards Men, &c. The truth hereof, in both particulars, most exemplarily and at large, appeareth in *Dauids* story, who by reason of his breach of Loyalty unto God in those extravagant practises and misdemeanours, wherein Sathan was above him, was both inwardly afflicted in Soul, and this very sorely, and also pursued from time to time, by and with many outward judgments and sore afflictions from God; as if he had been in the number of those who never believed, nor had ever been blessed with the pardon of their sins. See (at leisure) upon this account. *Psal.* 89. 31, 32, 33. *I Cor.* II. 30, 31, 32. *Heb.* 12. 28, 29. *I Pet.* I. 17. (with many others) Therefore even they, who believe in *Christ*, and upon their believing, were invested with the pardon of their sins, inasmuch as they sin daily, notwithstanding, yea they know not how oft (*for who can understand his errors.* *Psal.* 19. 12.) are greatly concerned to ask the pardon of their sins of God from day to day. For otherwise, God is at liberty, or rather (indeed) under a necessity (in respect of his honour) to make them their sorrow either inward, or outward, or both. And since *Christ* hath now made it, or declared it, to be a part of the worship of God that we daily, or from time to time ask of him the forgiveness of our
sins

sins, they who do not exercise themselves in asking it, herein and to a degree, become prophane, forsaking or neglecting the worship of God, and consequently to a like degree, expose themselves to the danger of apostacy, and so to have the pardon of their sins cancelled and reversed, never to be obtained by them more.

Quest. 58.

What is the meaning of the sixth and last Petition? and what are some of the most considerable things, which we are directed in it, or by it, to ask in Prayer of God?

Answer.

This Petition consisteth of two members, or parts: which (as was lately hinted) occasioned some to divide it into two Petitions, and so to make the number of the Petitions, seven. Concerning the former part of it; The last preceding Petition respecteth our sins past, and already committed, and taught us to ask the forgivenesse of them. This Petition respecteth sins to come, or which we are in danger of committing afterwards, and directeth us to take the best course that is, to avoid the danger, and keep our selves free: which is, by praying unto God that *he will not lead us*, or, rather (as the word *ισχυει* signifieth) *bring us, into Temptations, but deliver us from evil*; that is, that he will not in his providence, afford unto *Sathan*, or any other Tempter, any Opportunity, or Power

Power, to tempt us unto evill, but with a gracious intention to stand by us himself, and keep us upright under the temptation, and deliver us from falling into that sin, unto which we shall be tempted. God trieth many, yea there is scarce any of his Saints, but he tryeth in one kind or other: but (as the Apostle James informeth us) *he tempteth no man*, Jam. 1. 13. Notwithstanding he may be said to lead, or to bring men into Temptation, when having stood between them, and temptation formerly (as sometimes he stood in the cloudy and fiery pillar, between the Israelites, and the Egyptians, not suffering them to come the one at the other) he now withdraweth himself, (as he did from Hezekiah; 2 Chro. 32. 31.) and so exposeth, and (as it were) delivereth them up into the hand of the temptation, of what kind soever it be; hereby acting and doing, as if he had (in a strict and proper sense) led, or brought them into temptation. When two things, though (a) *Similia* differing in their natures, are yet alike in *similium* their effects, or in the ordinary events, or consequences of either, the Scripture oft expresseth the one in terms more appropriate unto the other. (a) Now Christ, immediately subjoyning this Petition for preservation from sinning unto that wherein he directed us to ask the forgiveness of our sins, plainly admonisheth us, that when we have obtained the great Grace and Mercy of the pardon of our sins

occupant nomina.
Hug. Grot.
in Act. 13.
33.
Solent similia nomina inter se permutare.
Idem. in Eph. 1. 2.

sins from God, it lyeth as a great duty upon
 us to be every way solicitous and careful, that
 as farre as is possible, we sin no more. When
 in the latter claue of the Petition, we pray
 that God would *deliver us from evill*, by *Evill*;
 we may understand both the evill of sin, and
 consequently the evill of suffering, or of sor-
 row, this being the natural product, or fruit,
 of the other. Some of the chief particulars,
 which we are in this Petition, reminded to
 seek of God by Prayer, are, that he will cre-
 ate in us an Holy anxiety and tendernesse o-
 ver the purity and cleannesse of our hearts,
 and waies, a deep detestation and abhorren-
 cy of sin, and of all pollution by it; because
 without these, we cannot pray with that ser-
 vency and effectualnesse of Prayer, which be-
 commeth us, that he will *not lead us into temp-
 tation, &c.* So again, that whilest we are free
 and kept by him from temptation, he will
 not suffer a Spirit of remissnesse, carelesnesse
 or security, to grow upon us, lest he should
 be hereby provoked to *lead us into temptati-
 on*, and not *deliver us from the evill*, unto
 which we are tempted. And so on the con-
 trary, that whilest we do enjoy a serenity and
 quiernesse of Spirit, and remain unmolested
 of remprations, we may have grace in our
 hearts to serve him with reverence and fear,
 and with that faithfulnessse, zeal, and alacrity
 of soul, that his hand may be hereby streng-
 thened to grant us our Petition, of not being
 led

led by him *into temptation*, &c. So also that he will enlighten our judgments and consciences from day to day; to see and apprehend more clearly and convincingly the horrid nature of sin, the most lamentable and deplorable weaknesse of our natures to stand it out against temptations; if left unto our selves; and consequently, that there lyeth a necessity upon us, pressing us as with a weight of a great mountain, were we sensible of it, to be importunate with God, *not to lead us into Temptation.*

Quest. 59.

What is the meaning of the Doxology, or thanksgiving (as some call it) subjoynd unto the former Petitions, and expressed in these words; For thine is the Kingdome, the Power, and the Glory, for ever? And how doth it relate unto the said Petitions?

Answ.

The Particle, *tho*, annexed unto all the three, **T H E Kingdome, T H E Power, T H E Glory**, is most Emphatical in reference to them all. For it implies that there is but one *Kingdome*, worthy the name of a Kingdome; and so but one *Power*, that deserves the name of Power; and but one *Glory*, that is much considerable in the nature of glory. And *Christ* directeth us to ascribe them all unto God, and to look up unto him, as really, and rightfully, possessed of them all. By the *Kingdome*, he meaneth the whole universe, or great body

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of

of the Creation, consisting of *Heaven* and *Earth* with all the Hosts of them, and all that incomprehensible variety of created beings from the highest to the lowest, that is found in them. This great body of the Creation, unto God stands in the nature, and relation, of a *Kingdome*, because he exerciseth a just Sovereignty, and super-eminent Authority over it, and every member and part of it. Some take the *Kingdome* here in a more restrained sense, namely for that select and choise party of the Creation, which consisteth of Elect Angels, and Holy men, over whom God reigneth by his Grace, Word, and Spirit, &c. This Kingdome is (indeed) included in the other: but if this were here meant apart from the rest of the Creation, over which God exerciseth a Kingly Sovereignty, as well as over it, he must be said to have two Kingdomes, and not (emphatically) One.

By *THE Power*, is meant that strength, or might, which is appropriate unto God, and which we commonly call omnipotency, that is, all-mightinesse. This Power may well be called, *THE Power*, because, whether we respect either activity, or resistance, all the power that is vested in the whole Creation, and in all the respective parts or members of it, as in Angels, Divels, Men, Hosts, or Armies of men, stones, rocks, hills, mountains, sun, moon, stars, elements, fire, water, the greatest breaches or inundations of waters,
waves

waves of the Sea, whirlwinds, storms, tempests, earth quakes, Lyons, unicorns, elephants, horses, Leviathans, or what other Creature there may be for strength in any degree considerable, were (I say) all the strength and might, that are found dispersed in all these, and all other Creatures united and incorporated in one subject, capable of them all, yet would not the power that should be raised from this great and universal conjunction, being compared with the power of God, hold the proportion of the lightest dust in the ballance, being weighed against the greatest mountain under Heaven, yea or the whole great Globe or body of the Earth, Yea as the Prophet *David* informeth us, *The strength of the Hills, is his also. Psal. 95. 4.* So is the strength of Angels, Divels, Men, and of all the Creatures mentioned, and all others, *his* likewise; that is, at his disposal and command, either to suspend or restrain, or else to imploy, and exercise, as, and about what he pleaseth.

By *THE Glory* (here also acknowledged as belonging to God) is meant that Majestick State, or condition so highly honoured, revered, feared, admired, adored by all Creatures, whereof God is possessed, and wherein he enjoyeth himself in all fulnesse of peace, and joy, and blessednesse for evermore. All the glory of *Solomon*, with all that which hath been, or is at this day called *Glory*, in the Courts, States, Palaces, of all the Princes,

Kings, Monarchs, Potentates of the Earth, could they be supposed to be molten together, and run into one Masse, of which a Colosse or Mountain of Glory should be framed and made; yet even such a body of Glory as this would be compared with the Glory of God, would not hold the like proportion, which the snuffe of a Candle doth to the illustrious body of the Sun, when he riseth and shineth in his might.

Quest. 60.

*But how doth the mention here, or acknowledg-
ment, of these high things as belonging unto God,
relate unto the Petitions going before; which it
seems they do, by this causall particle, For: For
thine is the Kingdome, &c. What may be the
dependance of the one upon the other?*

Ans^r.

As before we began to Petition, we were directed (as we have heard) so to conceive of God (and to expresse our conceptions accordingly) as might incourage us to pray, and yet with reverence; So having finished our work of Prayer, we are directed to represent such things unto God, relating to himself, which in a reasonable construction, must needs incline him, and this very effectually, to grant us what we have desired of him: and consequently this representation, or doxology must needs be an excellent means to revive and strengthen our Faith concerning a favourable audience, and acceptance with God in our
Prayer

Prayer. For our Saviour well knowing that Faith is the principal Verb in the sentence of Prayer, judged it necessary to be well guarded both in the Front, and Rere; and hath made provision accordingly, by awakening and raising up such apprehensions in us of things relating unto God, both in the beginning, and end of his modell of Prayer, which being well and understandingly digested, must needs be as marrow and fatnelle to the Soul of our Faith. We spake formerly of what is found upon this account, in the beginning of the Prayer, in the first words, *Our Father*. Now in the close, representing it unto God as a thing well known to us, and believed by us, that His is *THE Kingdome, THE Power, and THE Glory*, and all these for ever; we humbly signifie, and declare unto him, that we have reason and ground in abundance to believe, that he will give us what we have asked (and are accordingly resolved to depend upon him for) namely, because he is infinitely and eternally blessed, full to the brim of all his capacities, of, and with himself: and consequently, cannot but be most propense, and ready, yea, zealously rejoycingly, triumphantly addicted to do good unto his poor Creatures, when they stand in need of him, especially when they look up unto him by Faith, and humbly seek his face by Prayer. Even a Creature richly apaid with the sense of much contentment in his

condition, or with the apprehension of some great felicity come upon him, becomes hereby large-hearted, and open-handed, to shew any kindnesse or mercy to those that stand in need, and come in his way. The Scripture gives many instances of the truth of this Principle, or Observation. See at leisure and consider diligently these Texts (unto which you may add many others of like import) 2 *Sam.* 19. 22. 29, 30. 1 *Chron.* 12. 40. *Eph.* 4. 8. 10, 11, &c. *Gal.* 4. 15. As on the contrary frequent experience teacheth us that the more discontented, and lesse satisfied men, or other Creatures, are with their conditions, they are the more indisposed to gratifie others in any thing, and (for the most part) male-contented persons, are of malefique, and malignant dispositions, taking more pleasure in the troubles, and sorrows, then in the comforts, or prosperity of other men. The Diuel, who looks upon himself as the most miserable, and accursed, of all the Creatures of God, is the first born of all that imagine and practise mischief against others, and by the cruelty of his malicious endeavours and attempts to draw his fellow-creatures into the same wretched condition with himself, hath purchased unto himself the names of *Abaddon*, and *Apollyon*, (*Revel.* 9, 11.) the former being an *Hebrew*, the latter a *Greek*, or *Gentile*, word or name, to signifie that the Bow of his devouring malice stands bent both against *Jews* and *Gentiles*

tiles, that is, the whole world; even as the Son God on the other hand, by designing and endeavouring the Salvation, both of *Jews* and *Gentiles* (that is of the whole world) hath obtained the name of *Jesus* and of *Christ*; the former, being an *Hebrew*, the latter, a *Greek* or Gentile appellation. Therefore God, who must needs be infinitely apaid with joy, delight, and contentment in the highest, in his condition, knowing himself to be posselt of such a *Kingdome*, such a *Power*, such a *Glory*, as were lately described, and these fully secured unto him to the daies of Eternity, must of necessity likewise be conceived to be mercifully, graciously, and bountifully inclined, and this in full proportion to the knowledge and sense he hath of his own blessednesse, to condescend to the Prayers and Supplications of his poor creatures, when ever they shall call upon him.

Quest. 61.

What is the meaning of the word Amen, in the conclusion of this Prayer? Or what reason may there be why Christ should direct us to the use of this Word, in the close of our Prayers?

Answ.

Amen, being interpreted, signifieth Truth, Verity, or Faithfulnesse. Thus *Esa. 65. 16* The God *Amen*, (in the original) is twice rendred, *the God of Truth*, and (in the former Translation) *the True God*. So *Revel.*

3. 14. *Christ* is called, *The Amen*: which is expounded, *the Faithful and true witnesse*. In discourse with men it imports a serious and weighty asseveration of the truth of what is said next unto that which is made by oath: yea it appears from some *Jewish* records, that according to the common form of *Judiciary Swearing* amongst this people, he that took an oath, administred unto him by the judge, expressed his willingnesse so to do, by uttering the word *Amen*. Yet this proveth not that the Lord *Christ* sware, as oft as he used the word *Amen* (translated, *verily*) in the Gospel, (which it seems, is the conceit of some.) For whereas he used this word, *Mat. 24. 47. Amen, I say unto you, &c.* The Evangelist *Luke* recording the same Sentence, expoundeth his *Amen*, by the word *ἀληθῶς* of a truth, or verily, *Luk. 12. 44*. And elsewhere he expoundeth it by the word *ναί* that is, yea, or verily. *Luk. 12. 51*. Compared with *Mat. 23. 36*. And sometimes both the *Hebrew, Amen*, and the *Greek ναί* yea, are joined together, as words mutually explaining the one the other. *Revel. 1. 7. 2 Cor. 1. 20*. When the word *Amen*, is subjoined in the end of a Prayer, thanksgiving, curse, or any affirmation, it expresseth an approbation by him that uttereth it, of what is contained in them (respectively) together with his desire, that things should be accordingly. And in this construction of it, it importeth as much as, *So be*

be it (or the like) and is so englished twelve times together in so many verses of *Deut.* 27. in our former translation in conformity to the *Greek*: and is in our last translation, so rendered, *Jer.* 11. 5. This signification or import of it, is attested by what we read, *Jer.* 11. 5. *Then answered I, and said, Amen, O Lord.* So also, *Jer.* 28. 6. Some conceive it to be a matter of duty, and required by God, that we use or pronounce it, at the end of all the Prayers we make, whether in private, or with others, if we approve them. And so in the end of all our doxologies and thanksgivings. There may be a good reason assigned, why it may be convenient, and thus farre necessary to be used in such cases, as namely, because it may be conceived to answer the use and intent of a Seal, by which deeds in writing are wont to be compleatly ratified. For as a Seal put to a writing, after it hath been made, read, and perused is (constructively and in effect) an acknowledgment and confession of the party, that he was not prevented or surprized, in yielding to, or confirming any thing contained in the writing, but that he hath well weighed and considered all things, upon which confession it is most equitable that such his deed, should oblige and bind him effectually to the performance of the terms of it: In like manner, when a man hath poured out his Soul in several Petitions, and Requests unto God, by concluding
all

all with the word *Amen*, he declares himself to have been thorough-hearted in such his prayer, that he at no hand recalls any thing petitioned for in it, but that upon good consideration he stands fast and firm by all his suits and motions, and is ready to repeat and go over his prayer the second time, in testimony of his ardent desire, to have it granted. For I conceive the word *Amen*, to be (interpretatively) the praying over the prayer made the second time, by him that useth it in the cloze thereof. There is much alike consideration of the word, when used after doxologies, and thanksgivings. For here it importeth the full, and free, and redoubled consent, desire, and contentment of the heart and soul, that God should be praised and magnified, as he now hath been, and that he should remain for ever possessed, and in the full enjoyment of all those *Regalia*, those most transcendent and adorable Royalties, which have now been ascribed unto him. Whether in the Prayer in hand, there being a *Doxologie*, as well as Petitions or a Prayer going before it, the intent of *Christ* was, that it should relate unto the one, or unto the other only, or unto both indifferently, may be some little Question. But since (as we have heard) it is congruous and proper unto both; and comprehensive senses, wherein nothing is forced, are generally to be preferred before those that are narrower; I conceive it best

best to understand it with reference unto both; and to import, that as we are affectuouſly, and ardently deſirous that all the preceeding Petitions ſhould be granted unto us; ſo are moſt joyfully, and with the height of all contentment, aſſured in heart and ſoul, that God is poſſeſſed of ſuch a *Kingdome*, ſuch a *Power*, ſuch a *Glory*, as we have now aſcribed unto him, and that he is ſecured in this his poſſeſſion, and enjoyment for ever, and ever.

Queſt. 62.

You have opened unto us many things concerning Prayer, and now laſtly unfolded the great precedent, or pattern of this heavenly exerciſe (though conceived, and drawn up in few words, according to the wiſdome of him, who had the ſpirit of wiſdome given him without meaſure, being the Architeſt, and great maſter of it) Will you pleaſe to direct us only in this one point further, how we ought to behave our ſelves after we have prayed, that we may loſe as little of the benefit and comfort of our Prayers as may be?

Anſw.

There are five things to be done, and as many to be taken heed of and avoided, when we have prayed, that we may not either in whole, or in part, loſe the fruit of our Praying.

Queſt. 63.

What is the firſt thing to be done upon this account?

Anſw.

Answ.

To look after our Prayers, when we have sent them up into Heaven, and observe diligently, for some space of time (if we receive not satisfaction sooner) how they speed and prosper in the things, about which they were sent. *David* did this, and resolved to do it. *Psal.* 3, 4. Compared with 85. 8. There are several *Christian* commodities that accompany this practise.

First, It ingageth and exerciseth the mind about God, and particularly about that lovely Character or property of His, by which he attracts and draws all flesh unto him; I mean, his property of *hearing Prayer*. *Psal.* 65. 2. & 34. 4, 5. (with many others).

Secondly, If we mind our Prayers our selves, it must needs strengthen the hand of God to mind them also. He that neglecteth, or despiseth his Prayer when he hath put it into the hand of God, doth (upon the matter) disclaim or disown it, and withall seems to undervalue the gift and grace of God, by which it was conceived, and presented to him: all which are much disobliging unto God.

Thirdly, If we shall narrowly observe what returns are made us from Heaven of our prayers, we shall be the more able clearly to understand, what we receive from God in answer to our Prayers, and what we receive of his favour and good will otherwise. And if we shall once come clearly to find, that from
time

time to time we receive good things from him upon the account of our Prayers, this will prove a matter of most rich consolation unto us. For as a good and gainful Trade, is a better means of subsistence then the finding of a purse of Money upon the way, or the receiving of a good Gratuity from a rich Friend, once, or twice, or the like: So when a man comes to know that he may have of the good things of Heaven (as it were) in a way of traffique, or commerce by Prayer, it is a farre greater cheering and raising to the Soul, then now and then to receive a Love-Token from God, though of good value. See *Job. 16. 24.* (cited also in the Answer to the 19th Question in this Chapter).

Fourthly, He that is intent upon the issue and successe of his Prayers, declares hereby that he honoureth the promises of God made unto Prayer, by believing them, which is a thing well-pleasing unto God, and strengthneth his hand to the fulfilling of them, as farre as he that thus acteth, is concerned in them. *Jam. 1. 6, 7. 1 Chron. 5. 20.*

Fifthly, (and lastly) that deportment of Soul we speak of, quickneth and disposeth the heart unto thankfulnesse, when God answereth a mans prayer, and thankfulnesse, being the best return which God expecteth from the Earth of those commodities, which he sendeth thither from Heaven, must needs put life into the Prayer-Trade driven between
God

God and men, and keep the windows of Heaven, being once open, from shutting any more.

Quest. 64.

What is a second thing to be done after we have prayed, that our Prayer may turn to account and not miscarry?

Ans.

We must be careful to make good that ground of Righteousnesse, and pleasing God, which we had gained (by the assistance of his Grace) and stood on, when we made our prayer; yea, if it be possible, we should endeavour to advance, and gain more of this ground daily: that so we do not weaken the interest of our Prayer, whilst it yet remaineth in the hand of God, and before it be returned, or make the return shorter, or lesse considerable when it comes, then otherwise it would have been.

Quest. 65.

What is the third thing to be done, when we have prayed, that we may accommodate and strengthen our prayers, whilst they are at work in Heaven for us?

Ans.

To send more of their fellows after them: and if these also be made to wait for their answer any considerable space of time, and our necessities of an answer grow in the mean time very urgent, and sorely pressing upon us, to send more after these also, and such,
if

if it may be, which are more fervent and importuning than they; and at no hand to desist, or give over praying, until a clear and plain Answer, either in the Affirmative, or in the Negative comes. Negative Answers, for the most part, are not long delayed: And when God intends not to gratifie our desires in Prayer, commonly he gives some signification, or intimation at least, of his purpose in this kind, by one means or other, before we have bestowed many Prayers on them. It is not,] it seems, agreeable to the goodness, or sweetness of his Nature, to be accessary, either to the growth, or long continuance, of any such desires in his servants, which he hath no intent to fulfill. After a third request made by the Apostle *Paul*, that the messenger of *Satan* sent, to buffet him, might be made to depart from him, he received an express from God, by which he plainly understood, that it was not his pleasure therein to hearken unto him, 2 *Cor.* 12. 8, 9. Affirmative Answers many times are long in coming, and must be waited for, and sought by crying unto God night and day for a large season, *Luk.* 18. 7. Yea, their coming (as is probable) may be obstructed, and prevented by a cessation of Prayer, before we have a sufficient ground to despair of their coming at all; which the longest delay of all is not, whilst their coming will be beneficial unto us; as appears from the Scripture last cited. There-

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Therefore we should arm our selves with *David's* resolution, *Psal.* 123. 2. to cause our Eyes to wait [in Prayer] upon the Lord our God, until that he have mercy upon us, how long soever the time may be. See *Luk.* 18, 1, &c. *Luk.* 11. 8, 9, &c.

Quest. 66.

What is a fourth thing requisite to be done by us, when we have made our requests known unto God, that our hope of obtaining may be the more lively and comforting?

Answ.

If what we have sought of him by Prayer, be such a thing, towards the bringing to pass whereof we may, and ought, to contribute more then our Prayers; we must remember, and be diligent, to second and assist our Prayers, in their way by doing it. God doth not love to be put upon the unbarring of his Arm, by his creatures, when they have a covering in their hand to cast over it. *Moses* commanded *Joshua* to choose out men, that were to go out and fight against *Amaleck*, notwithstanding the lifting up of his hands in Prayer against them, *Exod.* 17. 9. When men have been as earnest with God in Prayer for the obtaining of any thing, as they know how to be, it concerns them to be as diligent in the use of all other means, which are proper to effect it, and within their reach and power; as if they had not by Prayer interested God at all, in, or about, the effecting of it. They shall
but

but build Castles in the Air, (as our common Proverb is) who having need of an House to be built for them; shall neglect to provide convenient materials; and to imploy a workman made of flesh and blood, about the building of it; thinking by importunity of Prayer, to get it built without hands, by the invilible Architect of the World.

Quest. 67. What is the first (and last) thing that be-

cometh, and concerneth, us to do, when we have lodged our Prayer, and Supplications with God, that we may be counted worthy to receive a gracious answer unto them in due time.

Answ. To allow unto God, with all patience, and

contentedness of mind, and with cheerfulness of submission, His just liberty of choosing his time and season, for giving answer unto our Prayers and to judge, that it is, or will be, every whit as expedient and profitable (yea, more) for us, that such his answer should be respited until His time, though this time of his be never so much longer, or further off, then ours; as it it would be, in case he should, in the giving of it, anticipate his own time, by applying himself unto ours, (which is always that which is present). It is (indeed) well-pleasing unto him to be importuned with the Prayers and Cries of his Saints, night and day, and to have no rest given him, until he giveth them an answer from Heaven unto their Pray-

ers.

T

etc.

ent. But, therefore, importunity must not proceed from a spirit of impatience, discontent-
 edness, or unbelief; nor from a conceit that they receive damage or hurt, by being so long delayed in the return of their Prayers from God: nor either from a desire to strengthen the hand of God; to give them so much the better measure in the return of their Prayer when it comes, or from an apprehension of the greatness of the things, for which they pray: which very possibly may be such, that God judgeth it not meet to give, or bestow them, but upon long waiting, and many Applications made by fervency of Prayer unto him; Or thirdly, (and lastly), from a desire of hastening their answer from God as much as may be, in a regular and equitable way; as namely, by praying as much, and with as much zeal and ardency of souls, in a short time, as according to the usual and accustomed rate of praying, both amongst the Saints themselves, men and women, pray and pray with, in a long time: For, as when Summer-seasons prove extraordinarily hot, the Fruits of the Earth come to their maturity and ripeness, and are fit to be gathered, before their wonted seasons in ordinary years: In like manner, when men shall double and treble the spiritual heat and fervency of their souls in holy addressments unto God, for the obtaining of such good things, as they desire, above what is ordinarily, and at other times, done, either

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either by themselves, or others, they hereby become so much the sooner sanctified, and are made the more early, yet regularly capable of receiving those good things from the hand of God. Yea, and God shall walk by the same rule of Righteousnesse and equity towards men, when he shall open speedily, to those that knock vehemently, and without intermission; and when he makes them stay longer, before he opens unto them, who do but knock now and then, and this more faintly.

Quest. 68.

What are the things of which heed must be taken, and which are to be avoided, when we have laboured in Prayer with God, lest this labour should be in vain, or lesse successful?

Ans.

As they are equall in number unto the particulars mentioned as necessary to be observed and done, that our prayers may not be obstructed in their way, so are they in their natures opposite unto them (respectively.)

Quest. 69.

What then is the first of them?

Ans.

That when we have prayed, we do not neglect, or make leight of our Prayers, turning our backs upon them, as if they were only matters of course, and words bearing the air, or like unto the natural lives of men (as the Scripture describeth them) *Vapours that appear*

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for a little time, and then vanish away. Jam. 4. 14. He, who when he hath once presented his supplications and prayers unto God, taketh his leave of them, as if he never expected to see, or hear of them more, doth not so much under-value, or neglect his own act, or that which is from himself in his Prayer, as that which is from God in the ordinance it self, and in all those great and precious promises which he hath made unto the due performance of it. It is one thing for a man to take shame, and humble himself for all his own weaknesses, and the interposures of his flesh, in his Prayer: this is meet and necessary to be done: but quite another thing, and of a contrary import, to despise or not to regard or look after his Prayer it self, as if his weakness in praying, must needs make the truth and faithfulness of God in his promises made unto Prayer, though defective and weak (for he could expect none other from men) of none effect. God, what by teaching men how to pray, and what by enabling them by his Spirit to pray, and what by granting such mighty powers unto these prayers as he hath done, hath enabled them to create another, a new kind of Angel, or *ministring Spirit*, which is as able to serve them, and do as great things for them, both in Heaven, and in Earth, as those *Ministring Spirits* (properly so called) the elect Angels of God themselves, are able to doe. Yea that
new

new kind of Angel we speak of, Prayer, hath a kind of Authority given unto it by God, over those other Angels; and by the interest which it hath, above the other, in him who is the Lord of them both, is able many times to procure it self to be served by them in very great and important affairs. Therefore Prayer, though it be in a sense, the Creature of Man, yet being made of the love, goodnesse, bountie, wiledome, and power of God, as the constituting principles of it, it is too sacred and holy to be neglected, or lightly esteemed by man, when once he hath given life, and breath, and being unto it.

Quest. 70.

What is a second thing, by which our Prayers may suffer, if it be not avoided?

Ans.

To decline or grow worse after them, then we were at the time, when we made them. As we degenerate and cool in our zeal and fervour of Spirit to the Service of God, and waies of Righteousnesse, when we have recommended our concernments or desires unto God, our prayers proportionably lose of their interest and acceptance in Heaven, being now the prayers of persons lesse considerable for Righteousnesse then they were, when they first arrived there. And God is more distracted with good men for losing one inch of their holy ground, then he is with wicked men for advancing two, in that ground of sin

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sin and folly, which is their element. He expecteth that his presence should teach men holinesse, and that when they have been in near and close communion with him, they should contract an heavenly lustre and brightnesse upon their souls from the glory of his Holinesse. Therefore if having been so lately in his presence, and beheld his face, they shall forget what manner of God he was, and shall rather make losse then gain, of so great and blessed an opportunity, it must needs argue a ye y unnatural and irrational strain of unworthinesse, and consequently be very displeasing unto God. Besides, he expecteth that having put so much of their concerns into his hand, as their prayer and the contents of it, whatevcr they be, do amount unto, this should bind them all to their good behaviour, and be as a fiery motive unto them to quit themselves at the best rate they are able in pleasing him, lest otherwise they should obstruct the return of their Prayers, or, at least, damage them in their return.

Quest. 71.

What is a third thing that must be taken heed of, lest our Prayers deposited in the hand of God, be weakened or disabled by it?

Ans.

That in case we shall not receive an answer from God after the first, second, or third time of asking, we be not at all discouraged, or faint, so as to suffer our hands to hang down from

from praying any more, or say within our selves, God will not be increased by us, but hath cast our Prayer out of his sight. For in those two Parables in the Gospel, the one of him that came to his friend at midnight to borrow loaves of bread, *Luk. 11. 5. &c.* the other, of the Widdow and unrighteous Judge, *Luk. 18. 1. &c.* Christ plainly teacheth, that though we shall pray long, and often, and after many prayers receive no encouragement from God, no testimony of any love, or respects that he beareth unto us, yet by our unwearied continuance, and obstinate perseverance in praying, we shall at length prevail and overcome him. If the Priests, and men of warr with *Josua*, had compassed the City of *Jericho* six daies together, once every day, and had here desisted, the walls of this City had stood as firm and strong as before: yea, had they compassed it about (with the sound of their Trumpets of Rams-horns) only six times more on the seventh day, all had signified nothing, as to the bringing down the walls of *Jericho*: it was the compassing it about the seventh time on this day, that did the wonderful execution, and made all the former compassings significant.

There is the like consideration of *Naamans* washing himself seven times in *Jordan*: His six former washings had contributed nothing towards his cure, had they not been accompanied with the seventh: but this being ad-

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ded unto them; put spirit and life into the m
all, and made them all serviceable unto his
cleansing. The young man that came to
Christ, desirous to know of him what he should
do to inherit Eternal Life, had (it seems) done
many things of good relation, and tendency,
unto this end; but he was like to suffer loss
of all these, unless he did that One thing,
which Christ told him was yet wanting,
whereas this being done would have made
him perfect, *Mat. 10. 21.* with *Mat. 19. 21.*
In like manner, when we have prayed long,
and often, not seven times only but seventy
times seven, for the obtaining of some great
and special favour from God, and have not
all this while, received the least overture of
any favourable answer like to be given us, yet
once praying more may (possibly) raise (as
it were) all our former prayers from the dead,
and it and they rejoice together in an hono-
rable conquest over the Almighty, and in divi-
ding the spoils of Heaven.

Quest. 72.

What is a fourth thing likly to make our
Prayers fruitlesse, if we be not careful to avoid
it?

Ans.

The neglect of a conscientious and dili-
gent use of such means which are proper, and
of divine appointment, for the bringing to
passe of such things, which we ask of God;
when the nature of the things which we thus

ask

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ask is such, that other means besides Prayer, may, and ought to be used for the effecting of them. As for example, when we pray for patience, faith, humility, self-denial, or the like; there being such truths, such discoveries of God, his mind and counsel, laid down in the Scriptures which are proper and effectual to work and increase these (respectively) in the hearts and souls of men; they must be diligently inquired and sought out, and our judgments and consciences, seriously, and frequently pressed, urged, and importuned with them accordingly. When *Joshua* (with the elders of *Israel*) had for some good space of time, in great humility, falling on the Earth with his face, and putting dust on his head, prayed unto God, that *Israel* might no more turn their backs upon their Enemies; God takes him off from further praying, and puts him upon doing of that which was proper, and requisite to be done by him, and by the people, that his Petition might, in an orderly and regular way, be granted unto him. And the Lord said unto *Joshua*, *Get thee up: Wherefore liest thou thus upon thy face? Israel hath sinned, &c. Up, sanctifie the people, &c.* *Josh.* 7. 6. 10, 11, 13. To desire any thing of God in Prayer, and not to use the means created and appointed by himself, for the bringing of it to passe, is, in effect to desire him to pour contempt upon his own ordinance, and to rend in pieces the covering which with great wisdom

Of Behaviour after Prayer

domes he hath made for his own arme.

Quest. 73.

What is the first (and the last) thing, which may damage our Prayers in the hand of God, very much if care be not taken to keep our selves free from

Ans.

An impatience, or discontentednesse of mind, that God doth not as well comport with us in our time, as in the matter or substance of our prayer otherwise. He is not (indeed) offended that we should hasten him all we can, with calling and crying unto him night and day, with all the importunity of asking. But he is offended that we should be offended, and make our selves agrieved, when he, upon reasons of greatest weight, and highest importance for his own glory, and the general benefit of the world; Yea and our own profit also, shall for a time, delay the fulfilling of our desires. For he seldome, or never maketh any long tarrying, (as David speaks) with his Answers to the prayers of his People but upon one, or more of, and commonly upon all the said Considerations. Now for any man to be dissatisfied, or froward, because God will not sacrifice such high and sacred concernments upon the service of his petty interest, or lesse considerate desire, is such an importune strain of dis-ingenuity, that it is no marvel if the zeal of God towards his prayers be cooled, if not quenched by it.

CHAP.

CHAP. VIII

Concerning the Decalogue, or Ten Commandements.

Quest. 1.

WHat occasion, or necessity, was there that such a Body, or System of Precepts, or Commandments as that which is called the Decalogue, should be delivered, or issued out by God, either by word of mouth, or writing, unto the World?

Ans.

Although it was not directly, or immediately delivered unto the world, but unto a small part of it, namely to the Church of God consisting, at the time when it was delivered, of the Jewish Nation only, yet it may properly enough be said to have been delivered unto the world, because this Nation was intrusted with it (as it was with the rest of the Oracles of God. *Rom. 3. 2.*) For the use and benefit of the world; as well as for their own: in which respect this, together with the rest of the said Oracles, are by the Apostle called, The Elements, or rudiments of the World. *Coloss. 2. 8. 20.*

The reasons and occasions, for which God was pleased to issue it forth in words, and writing

Of the Decalogue, Or,

writing unto the world, may be conceived to be these.

First, That men might have a perfect Copy, and of Divine authority, alwaies at hand; by which to correct all those errors and falsifications, to supply all those defacements and blottings out, to enlighten all those obscurities and uncertainties of words and meaning, which in processe of time, had crept into the first writing of this Law in the hearts and consciences of men by God, partly through the negligence and carelesnesse of men in keeping this divine abstract of their Duty, fair and legible within them, partly (and more especially) through a long accustommed boldnesse and daringnes in sinning against the expresse and clear dictates of it. This was designed and intended by God in order to some further ends: of which some may be touched presently.

Secondly, God by making the rule, or law of mans obedience, so plain, and publique withall in the world, hath taken a course to cause every man both to know his own sins better then otherwise he was like to have done, and every man likewise to take better notice of the abundance of sin and wickednesse practised in the world round about him. Moreover (saith the Apostle *Rom. 5. 20*) the Law entered [or rather interveened, *παρεσχηκεν*, viz. between *Adam* with his sin, and condemnation brought upon the world by it, and *Christ* with

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with his righteouſneſſe, and juſtification] *that the offence might abound*; that is, that the ſin of *Adam* might the better appear to have been *abundant* in evill. So that God might very juſtly; yea equitably ſubject his whole poſterity unto death for it (for the Law pronouncing the *Sinner* curſed declarerh ſin to be another manner of thing farre more horrid, and devouring, then otherwiſe men were like to conceive of it) or rather, *that the offence of that ſin might abound* (for *iniquitas* is preſently explained *iniquitas*) that is, that the guilt of ſin might become, and appear likewiſe, to be much greater, the authority of the Law prohibiting it, being re-inforced afreſh and that immediately, and with ſtupendious miracles, by the great Law-giver himſelf. Elſewhere the ſame Apoſtle informeth us, that *by the Law is the knowledge of ſin* (*Rom. 3. 20.*) meaning, that very frequently, and in many caſes, men come by means of the Law written, to know thoſe waies and actions to be ſinful, which otherwiſe they were like never to have known in that relation. See for this *Rom. 7. 7.* Yet neither is this end of God in delivering his Law in writing, his ultimate end, but ſubordinate, and ſubſervient to ſome others. Therefore

Thirdly, The giving of the ſaid Law in writing unto the world, by means of that property and ſervice of it laſt mentioned, commendeth the rich grace of God in the gift

gift of *Jesus Christ*, unto the minds and consciences of men. For the more sin is discovered, and made known in the world, both in the multitude, and heinousness of the perpetrations of it, that Grace which taketh it away, and healeth the great Evil brought upon men by it, must needs be discovered, and acknowledged, to be the greater. This point of the counsel of God in sending the Law into the world, is (I conceive) pointed at by the Apostle, in the place lately cited (in part) *Rom. 3. 20.* Moreover the Law entered [or intervened] that the offence might abound; [that is, as we before expounded, might appear to be exceeding great] but where sin abounded, grace did much more abound; as if he should have said, the greater abundance of sin was discovered to be in the world, the fuller discovery was (consequently) made of that super-abundance of the grace of God in *Christ*, by which that abounding sin was atoned, pardoned, and done away. And this discovery was that, which God aimed at in the other. For the further illustration and confirmation of this Reason, see and consider (at leisure) *Rom. 3. 19. Gal. 3. 19.*

Fourthly, As God by sending the Law into the world upon those terms, on which it is come, intended the more perfect discovery of those sins, that were, and would be committed in the World (as hath been said) so likewise he designed by it a more effectual restraint

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restraint of sinning amongst men. And this the Law written is proper to effect, partly by inlightening the minds and consciences of men to know their duties at every turn, which it doth in the directive part of it: partly also, and more especially, by threatening and terrifying them under the commission, and guilt of sin, which it doth by the penalty, and curse annexed to it. This end of God in giving the Law we speak of, is plainly intimated by the prohibitory, or negative term or renoun, of (well nigh) all the precepts of it: and is asserted by the Apostle, Gal. 3. 19. *Wherefore then serveth the Law? It was added* [namely unto the Gospel that had been preached before unto Abraham, ver. 8.] *because of Transgressions, till the Seed should come, to whom the promise was made, &c.* meaning; that notwithstanding the Doctrine, and substance, of the Gospel had been in the world from the daies of Abraham (yea and long before) yet by reason of the obscurity of it, and sparing discovery of the grace vouchsafed in it, until Christ, it had little force or efficacy to turn men from their waies of sin, and wickedness. In which respect, God being merciful unto the world, and desirous to stop the current of sin amongst men, by the best means he was able at present (for his wisdom suffered him not to send his Christ into the world, until many generations after) he was pleased to give out that *very Law* we speak of

of (as *Moses* termeth it, *Deut.* 33. 2. Whether for the dread and terror, with which it was given, or for the spirituality or searching property of it) unto the world, being [to make it the more effectual for the end we speak of, and more awfull to the consciences of men: as the Apostle addeth] *ordained* [or rather ordered, that is managed, transacted; and, as it were, put into it's office, invested with its Authority, and power] *by Angels*, [one pronouncing it in the name of God; others, in great numbers attending and countenancing the action] and this, *in the hand of a Mediatour*; meaning that God admitting only, *Moses* (with *Aaron* his Brother, who were but as one, in this service) instead of the rest of the people to come near unto him, when the Law was given, and by him charged them to keep at a great distance from him, plainly signified both that the people had about this time, and before, greatly provoked him by sinning; and also that the present dispensation (the giving of the Law) was not intended for a means of their reconciliation unto him, without the interposure of a Mediatour between him and them. That the Law doth sometimes occasion, and provoke unto sin, and not restrain from it, is by accident, being contrary to the nature and intent of the Law, and to the primary intent also of the Law-giver.

Fifthly;

Fifthly, (and lastly) the issuing forth of the Law unto the World, as in one respect (which is accidental to it) it worketh, or causeth, *wrath* (as the Scripture speaketh) that is, increase of *wrath*, or *wrath* in a greater measure; So in another respect, more suitable to the nature of it well considered, and according to the gracious intendment of him from whom it came, it is serviceable and proper to lead men into such waies by which they may escape *wrath*, and obtain the love and favour of God. For (as the *Apostle Paul* informeth us, *Rom. 7. 12.*) *The Law is holy, and the Commandement* [that is, every precept of it, or the preceptive part of it] *holy, and just, and good*: and consequently: cannot directly, or according to its native tendency, operate any thing but good, unto men. Now the good intended by God unto Men in giving unto them this Law in writing, was to assist the Law of nature, or so much of this Law, as was yet remaining in them, in three particulars of great concernment unto them, wherein the said Law of nature, as it was now (more generally) wounded, and maimed, was defective and weak. As,

First, when it restraineth men from doing evill (wherein as we lately shewed it is much more serviceable, then the Law of Nature in the remainders of it within men) it preserveth them from *wrath*, at least from so much of the *wrath* of God, which would have
V been

been the wages of those sins, had they been committed, from which they have now been restrained.

Secondly, As it teacheth and chargeth men to do their duties, and things pleasing unto God, it doth that which is proper to interests them in the love and favour of God. *For the Righteous Lord loveth Righteousnesse, his countenance shall behold the Upright, Psal. 11. 7.*

Thirdly, (and lastly) As it convinceth them notwithstanding of sin, and so causeth them to despair of Justification in the sight of God, by their own works, it imposeth a necessity upon them, both to make diligent inquiry whether there be not a means vouchsafed by God for their Justification (notwithstanding) and likewise, in case they find that such a means there is, that they imbrace it with all readinesse, not disputing the termes hereof, whatever they be, further then only to know them. And thus we see the truth of what some have affirmed; viz. that Gods ends in giving the Law, were Evangelical.

Quest. 2.

What is that small part, or piece of Scripture which is frequently called the Decalogue, (that is, the Ten words, (Deut. 10. 4.) or a discourse or speech, consisting of Ten words) commonly The Ten Commandments?

Ans.

It is a Breviate, or Abstract of the whole duty of man, made or drawn up by God himself

self: Or, a brief collection of such general heads of duty, which jointly contain in them whatsoever God doth ordinarily, and without some special manifestation of his will otherwise require of men, either to do, or to forbear.

Quest. 3.

Whether doth the Decalogue, as administred by Moses, concern Christians, so as to bind their consciences to the observation of it?

Ans.

This Question is of that kind, the resolution whereof is more troublesome, then edifying, like unto such suits in Law, where the victory doth not balance the one half of the charge and trouble about the prosecution. For if it be granted, First, That the Decalogue proceeds from God: and Secondly, is upon this account, obliging upon the conscience of Christians, it is not material, nor (indeed) proper, or worthy a man of competent understanding to ask, whether it binderh him as delivered by *Moses*? For neither did it bind the *Jews*, simply as delivered unto them by *Moses*, no nor yet if we speak strictly, and properly, as delivered unto them by *Moses* from God, but as proceeding, obligation-wise upon them, from God; and would have been equally binding unto them, had it been sent in like manner, or upon the same or the like termes of conviction that it did come from God, by the hand or ministry of any other

person whatsoever as well as *Moses*.

Quest. 4.

But how can the Law we speak of (the Decalogue) be at all, or in any respect, binding upon the consciences of true Christians, when as the Apostle administred this comfort, in express words unto them, that they are not under the Law, but under Grace, Rom. 6. 14. And elsewhere he saith, that, the Law is not made for [or, not given unto, as the former translation hath it] A Righteous man, but for the lawlesse, and disobedient, for the ungodly and sinners, &c. 1 Tim. 1. 9.

Ans^r.

True *Christians*, or Believers, are said not to be under the Law, because they are not under the curse, or condemning power of the Law, or because they are not at the mercy of the Law for their justification; not because they are not bound in conscience to observe, and do the things required in the Law. Otherwise they were not liable to offend, or to do any thing that is sinful, which is expressly contrary to the current of the Scriptures; these from place to place affirming, that believers themselves offend, and do things that are sinful, and withall, that sin is a Transgression of the Law, *Rom. 7. 25. Jam. 3. 2. 1 Joh. 1. 8. 10. Gal. 6. 1. 1 Joh. 2. 1. with Chap. 3. 4.* Besides, the Apostles often presse the Authority of the Law to perswade Believers to do their duty, and to convince and reprove

reprove them for the neglect hereof. *Rom.* 13. 8. 10. *1 Cor.* 9. 8. & 14. 34. *Gal.* 5. 14. *Jam.* 2. 8. 9, 10, 11.

When it is said, the *Law is not made for a Righteous man; but &c.* the meaning is, The Law as it was delivered upon *Mount Sina*, accompanied with a Spirit of Bondage, and with a grievous penalty, or curse (annexed) against those that should transgresse any jot or tittle of it, was not suited, or fitted by God, to the state and condition of Righteous and Holy men, as such who thus farre and in this consideration (namely, as they are righteous) need no urging, or terrifying with threatnings, to do the things required in the Law, being by an inward principle strongly inclined hereunto; but unto the state and condition of persons *lawlesse and disobedient &c.* that is, which live loosely, wickedly, and prophanelly, as if they had no law at all within them, either to inform them of what was meet and fitting for them to do, or to restrain them from doing evil. In which respect they have need of such a Law without them, which on the one hand, might be full of light to teach them their duty, and on the other hand, full of dread and retrour, to restrain them from doing things contrary unto it. Some interpret the place thus, *The Law is not made for the Righteous*, that is, not for the justification of the Righteous, or that righteous men might merit either justification, or sal-

vation, by the observation of it (in which sense it seems to have been taught, and urged by the *Jewish Doctors*, against whose Doctrine the Apostle cautioneth *Timothy*, ver. 6. 7.) but for the *Lawlesse*, &c. that is, for the conviction, and reformation of wicked and ungodly persons, that they, through the dread of the vengeance, or curse, denounced in it against their sinfull waies persisted in, might become sensible how great a necessity lyeth upon them to take sanctuary at the Gospel, and to flee for refuge under the wing of *Iesus Christ*, by believing. But that the Law we speak of, doth, in the directive part of it, concern Righteous men and Believers, even as such, and this in a very material consideration, is evident from this saying of the Apostle, ver. 5. *For the end of the Commandment* [that is, of the Law, as clearly appears by that which follows, and is generally so expounded] *is Charity* [or Love] *out of a pure heart, and of a good Conscience, and of Faith unfeigned.* Though a thing may be prepared, made, or done, upon such, or such a special or particular occasion (originally) yet the Agent being full of Wisdome, and quick of discerning, may have his eye upon, and propose to himself several other ends, or accommodations, in what he so maketh, or doth, besides his answering or supplying that his particular occasion. Hell fire is expressly said to have been prepared for the *Devill and his Angels*.

gels [that is, upon occasion of their Rebellion, and for their punishment] *Mat. 23. 41.* Yet God apprehending that it would conveniently serve for the punishment of wicked and ungodly men also, and likewise that in the dread & terror of it, sounded aloud in the ears of the souls and consciences of men, it would be a proper and likely means to prevail with many to inquire with all diligence how to escape it, and consequently to hearken unto, and to imbrace the Gospel; He hath declared his purpose to make use of it accordingly for both these ends: and there in this respect, may be called the ends of hell fire, as well as the punishment of the Devils, though secondary and (as it were) adventitious, in comparison thereof. In like manner though it be supposed that the Law was given upon occasion of those wicked persons, which abounded in the world, when it was given, and which were likely to succeed in no smaller numbers, afterwards, to break the stoutnesse of their wicked hearts, and to put them upon thoughts how to escape the vengeance of God due unto their sins; yet God knowing that it was serviceable and proper also to ingage holy and good men unto, and to direct them in the exercise of that heavenly affection of *Christian* love, was pleased to ordain, and nominate this also, as an end intended by himself in it.

Whether is justifying Faith required in the Decalogue or Moral Law?

Ans.

There can be no other kind of Faith required, properly, and directly, in the Moral Law then what was required of man immediately upon his Creation, and during his state of innocency, because this Law (at least so farre as it is moral) hath suffered no alteration, or change, since the first writing of it by the finger of God, as the Author of nature, in the fleshy tables of the heart of man. Now that kind of Faith, which since his fall, is required of him in his justification, supposeth him to be a sinner, and consequently sendeth him out of himself unto another for his justification; yea unto the sufferings of another, or unto another that hath suffered for him. But such a Faith as this could not be required of him to his State of Righteousnesse, or innocency, because whilest this continued, he was no sinner, nor did he stand in any need of seeking justification by another. Nor (indeed) during the time and state we speak of, was there any Faith at all, of one kind or other, required of him (properly) for his justification, but only for the continuance of his justification. For he was in possession of a state of Justification, untill he cast himself out of this possession, by sinning voluntarily. And that Faith, which in conjunction with
other

other duties or works of the Law in their respective seasons, was required of him for the continuance of his justification, was not a Faith of like Character, or Notion, with that which now justifieth: it was not a Faith in God, that he would justify him freely through the Redemption which is in *Christ Jesus*, nor an assent unto any promise made by God for the justification of him upon the performance of such, or such terms: but such a Faith, whereby he believed God to be every waies as great in holinesse, in truth, in goodness, and in all manner of perfection, as he had by the light of nature, revealed himself unto him to be. From whence (by the way) it is observable, that Man did not by his fall in *Adam* lose any ability, or power, to believe in *Christ* unto justification; (For how could he lose that in *Adam*, which neither *Adam*, before his fall, nor he in *Adam* ever received?) and consequently, that this Faith is not now required of men upon the account of any ability given unto them under the first covenant (of works) or received in *Adam*, but upon the account of such an ability or power which is given unto them by the second *Adam*, under the second Covenant (of Grace).

Quest 6.

But if justifying Faith be not commanded in the Decalogue, or Morall Law, how can this Law be said to be perfect, or a perfect Rule of all

all duties that we owe either to God or Men, or our selves? Or is it not a perfect rule in this kind?

Ans.

The *Decalogue* is a perfect rule of all Moral duties, which are naturally such, whether respecting God, our neighbour, or our selves: but there are some duties which are termed *positively* Moral, which become such by institution, or special command, which are not comprehended in the *Decalogue*; that is, which could not by the light of reason, or force of conscience be discovered there, or made out from thence, to be things required of us: nor would they have been duties, or things required of us by God, had he not given particular charge, or commands concerning them over and besides the *Decalogue*. But though they be not required, or commanded in, or by the *Decalogue*, or Moral Law, yet they are, and well may be termed Moral in a sense or in a particular respect, as (namely) *positively* or *institutedly* Moral; because being commanded by God, though not in the Moral Law, yet are men bound to the performance of them by that obligation unto God in things appertaining to him, which the Moral Law imposeth on them. Hence it is, that though to believe the Gospel be not enjoined by God in the *Moral Law*, yet being otherwise required, or enjoined, by him, he that doth not believe it, *maketh God a Liar* (as *John* saith

saith 1 *Joh.* 5. 10.) which is a transgression against the Morall Law, being contrary to that most honourable and reverend esteem of the Truth and faithfulnessse of God, which the Morall Law requireth of all men in the first Commandment of it. As on the other hand, *John Baptist* saith of him that believeth the Gospel, that he hath set to his Seal that God is true (*Joh.* 3. 33.) that is, hath given a full testimony of the truth and faithfulnessse of God, which is a duty required of every man by the Morall Law. Thus all the *Levitical* Ceremonies, during the time that God was pleased they should continue, were positively Morall unto the *Jews*, to whom they were prescribed by him; and if they had neglected, or omitted any of them in their season, they had transgressed, not only the ceremonial Law; by which they were particularly enjoined, but the Morall Law also, by which God commandeth both them and all men, to worship him with that worship which himself directeth and prescribeth unto them, There is the same consideration of the Sacraments, and their Administration and use in the Gospel. Now justifying Faith, or to believe in *Jesus Christ*, is a duty of that kind we now speak of, (as was lately intimated) viz. positively Morall, and is not to be reckoned, or found amongst the Duties that are naturally such, and are commanded in the Decalogue or Morall Law: which though it be a perfect

feet rule in its kind, and fully sufficient for the ends for which it was given, yet is it not absolutely, or in all respects perfect: for then there had been no need of any additional precepts in the Gospel.

Quest. 7.

But if justifying Faith be not required in the Morall Law, whether is it at all required of the Heathen, who seem to be under the command of this Law only, and this only as it is written in their hearts and consciences, and not at all under the command of the Gospel?

Ans.

God in the Gospel speaketh immediately and directly unto those only, who live under the ministrie of it, or who have the letter of it, and withall are capable of understanding it: and unto these, and concerning these he declareth plainly & clearly, upon what terms he is pleased to justify and to save them; and again, upon what, he will do neither. Concerning others, as Children before years of discretion, persons destitute of the ordinary light of nature in their understandings (whether this hath befallen them by some accident, as of sickness, or other providence; or is occasioned by some defect in their constitution, or corporeal Organs) and so likewise concerning Heathens, amongst whom, or near unto whom, the Letter or Ministry of the Gospel never came, he hath discovered his mind and counsell touching their, both justification

justification, and salvation, somewhat more sparingly: Nor is it easie to evince from the Scriptures so plainly and distinctly upon what terms he purposeth to proceed with these in the great concerns mentioned, but that some doubt may still remain. And of all the three sorts of persons named, the case of the third and last (the Heathen) seems to be most obscure. Notwithstanding these seven particulars relating to it, are (to me) unquestionable from the Scriptures.

First, That God really and truly desireth their Salvation, at least simply considered, or as men, or members of mankind. This is fully evident from these places (with many others) *1 Tim. 2. 4. 2 Pet. 3. 9. Tit. 2. 11. Heb. 2. 9.*

Secondly, That as of him, unto whomsoever much is given, much will be required (*viz.* to his Salvation) (*Luk. 12. 48.*) so by the rule of equity, and proportion, to whomsoever little or lesse is given, little or lesse will be required of him. This agreeth with that of the Apostle, *2 Cor. 8. 12.* *If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.*

Thirdly, That there is no person of mankind, but hath received a Talent, one, or more by a diligent and conscientious use and improvement whereof, he shall be accepted with his Lord and Master. *Mat. 25. 14, 15. &c. Luk. 19. 12, 13. &c.*

Fourthly,

Fourthly, That in every Nation, *he that feareth God, and worketh Righteousnesse, is accepted with him, Act. 10. 35.*

Fifthly, That the *forbearance, and long-sufferance, and goodnesse of God, which leadeth men* (that is, is apt and proper to lead men, yea and doth actually lead, or bring some men) *unto Repentance* [and consequently to blesse them with the great blessing of forgiveness of sins, or justification, *Act. 3. 19. Act. 5. 31. Luk. 24. 47. 2 Pet. 3. 9.*] hath alwaies been, and is yet daily exercised, towards and amongst the Heathen.

Sixthly, That though there be neither Salvation, nor Justification, in, or by any other, then *Christ only, (Act. 4. 12.)* Yet both the one, and the other, may be obtained by him, without the knowledge of him, or belief in him, by name; and that the generality of the godly *Jews* of old, were both justified and saved by him upon these terms, neither knowing him, nor believing in him, by his Name.

Seventhly, (and lastly) that though many Heathens have neither heard the sound, nor seen the sight of the letter of the Gospel, yet there is none of them but have frequently had the *ἡ ἀγγελία* or (as the Apostles word is in a like case, *Rom. 2. 15.*) that is, the effect, or import of the Gospel, preached, or at least, plainly intimated unto them otherwaies; according to that of the Apostle, *Act. 14. 16, 17.*
Yea

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Yea that *patience and goodnesse* of his, which he exerciseth liberally towards them from day to day, and by which he leadeth them unto *Repentance* (as we lately heard) is, constructively preaching, or a providential preaching of the Gospel, or an holding forth of terms of reconciliation unto them. The result from these particulars is, that the Heathen are in some respect under the charge and command of the Gospel (being all *commanded to Repent*, *Act. 17. 30.*) and not altogether; or only, under the rigorous and exacting power of the Morall Law: and consequently that such a Faith is required of them, which God will impute unto them for Righteousnesse, as he imputeth the Faith of those, who live under the Orall Ministry of the Gospel unto them, although it be not so well formed, so articulate and distinct as this. I might here add, that it is the more generall, and declared opinion of the best Protestant writers, even theirs who are more hardned in their judgments against the Heathen then some others, as well as of the ancient Fathers, that God hath some that are his, (and that shall be saved, in every Nation under Heaven. This concession supposeth, that God doth not bind himself with so much severity to the Orall Ministry, or visible letter of the Gospel, but that he sometimes worketh in men such a Faith which will both justify and save them, by preaching it unto them by the light of nature, the goodnesse

nesse and bountifulnesse of his providence, and works of Creation.

Quest. 8.

Why doth the Apostle call, the giving of the Law the ministration of Death, and of Condemnation, 2 Cor. 3. 7. 9. When as you lately shewed from the Scriptures, that Gods intentions therein were Evangelicall, and gracious, and the same Apostle likewise said elsewhere (as you cited him) that the end of the Commandment was love out of a pure heart, and a good conscience, and Faith unfeigned?

Answer.

As the Temple, though one and the same building, yet aspected the Heavens contrary wales, one end of it looking towards the West, the other towards the East, one side towards the South, the other towards the North: so many actions and dispensations of God, in respect of the contrary tempers and behaviours of men, who are concerned in them are proper to produce, not only differing, but even opposite effects; which in that respect, are both of them said to be intended by God (in his said dispensations) though not with intentions of the same order. Gods intentions in sending Christ into the world, were Evangelical and gracious, in the highest, Christ himself declaring them accordingly: *For God sent not his Son into the world, to condemn the world, but that the world through him might be saved: Joh. 3. 17.* Yet in another

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ther place he saith, *For judgment am I come into this world; &c. Joh. 9. 39.* And Simeon concerning him, whilest he was yet a child: *Behold this Child is set for the fall, and rising again of many in Israel, and for a sign which shall be spoken against; Luk. 2. 34.* Gods sending Christ into the world, was a proper dispensation and means to save those that should believe on him, and it was no lesse proper to render those inexcusable & worthy death that should reject him. Therefore the Salvation of some, and the judgment or condemnation of others are both asserted as the intentions of God in that great dispensation of sending him: but the former, the Salvation of men, as his primary, or antecedent intention: the latter the Condemnation of men, as his secondary, or subsequent. In like manner, the giving of that Law, being a dispensation, and means, proper both to awaken the consciences of men that are yet in their sins, to consider that they are under the curse of God, and so to provoke them to inquire after a way of deliverance, and when they have found it, to walk carefully and conscientiously in the precepts of it; and likewise to seal up and fully ratifie the condemnation of those, that shall despise the Gospel, or neglect to make diligent search how to escape the curse, so peremptorily denounced in the Law against them: in respect of the former, Gods intentions in it may truly be said to be Evangelical, and the

end of it to be love out of a pure heart, &c. in respect of the latter, it may as truly, and properly be called, the ministration of condemnation, and of death.

Quest. 9.

How doth it appear that the Decalogue, or Morall Law, is binding unto any other persons, or people, but unto those of the Jewish Nation only, considering that the Preface, or Introduction to it, relateth peculiarly unto them, and setteth to contain, if not the only, yet the principal ground of that obedience, or subjection, which is due from men unto it: God spake all these words saying, I am the Lord thy God, which have brought thee out of the Land of Egypt, out of the house of Bondage: Exod. 20. 12.

Ans. 10.

That the Decalogue, or Law we speak of, bindeth to the observance of it (at least as far as it is Morall) the consciences of all those that are under the band, or engagement of the Gospel (who, as was lately, though briefly proved, are no fewer then the universe of mankind), is evident from hence, because it is in the several parts, or precepts of it, incorporated (as it were) with the Gospel and made one substance or body of Doctrine with it. Yea, Gospel-exhortations and the duties herein enjoined, are sometimes pressed upon the consciences of Believers by the authority of the Law, as requiring the same things of them, 1 Cor. 9. 8. 9. Mat. 7. 12.

Mat.

Mat. 22. 37, 38. 1. Jobi 3. 4. Jam. 2. 10, 11.

And the Lord Christ himself expressly saith,
That he came not to destroy the Law, or the Pro-
phets [the Authorized Expounders of it] nay
he addeth: I am not come to destroy them, but
to fulfil them: And soon after: *Whosoever*
therefore shall break one of these least Command-
ments, and shall teach men so, he shall be called
the least in the Kingdome of Heaven [that is,
shall have no place there, as the next verse
expoundeth it] *but whosoever shall do and teach*
them, the same shall be called great in the Kingdom
of Heaven [that is, shall be highly honoured
in this Kingdom] *Mat. 5. 17, 19.* Therefore

Concerning the Preface prefixed before the
Decalogue, although in the literal and typi-
cal sense and signification of the words, it re-
lateth particularly unto the Jewes, they be-
ing the only people, whom God had brought
out of the Land of Egypt, out &c. Yet in the
mystical and spiritual import of them, which
is sufficiently declared and asserted in the
Gospel, and which is the farre more eminent
consideration of them, the said Preface con-
taineth matter of an equall ingagement unto
obedience lying upon all other Nations in
common with the Jewes. For deliverance from
under the power and tyranny of Sin, Satan,
Death, Hell, &c. which is typically held
forth in the great and famous deliverance of
the Israelites from under the Tyrannical pow-
er of Pharaoh, and out of the iron furnace of

Egypt, respecteth all Nations under Heaven, as well as it doth or ever did the *Jews*, according to the promise made by God unto *Abraham* long before, *Gen.* 12. 3. and not long after confirmed and renewed, *Gen.* 18. 18. & chap. 22. 18.

Quest. 10.

But what may be the reason why God should seek to ingage the *Jews* to own him for their God and to yield obedience unto his Laws, by mentioning the act of his Grace and Power towards them in bringing them out of the Land of Egypt, &c. rather then by insisting upon his farre greater obliging grace and favour unto them, in delivering them from sin, and from the curse due unto it, and a thousand bitter and most grievous things following it?

Answ.

The wisdom of God judged it meet to reserve the clear and open-faced discovery of the Gospel, and of the great work of Redemption, for his Son *Jesus Christ*, when he should come into the world (*1 Tim.* 1. 10. *Hebr.* 1. 1. with *Ephes.* 3. 5.) So that though the Gospel was preached unto, and amongst the *Jews* at, and before, the time of the giving of the Law (*Gal.* 3. 8. *Heb.* 4. 2. 6.) yet was it preached unto them with much reservednesse of the lustre, beauty, and brightnesse of it: God sent it unto them in such an habit, as *Rebecca* was in, when she met *Isaack*, covering her self with a vail, *Gen.* 24. 65. This (probably) is the

the reason why God was pleased to make use rather of the shadow then of the substance, of their great deliverance by *Christ*, to insure, if it might be, their free and willing obedience unto his Law: and this the rather, because the shadow we speak of (their deliverance from *Egypt*) was a most sacred token, or pledge from Heaven newly sent and received by them of his great respects, and favour unto them. And inasmuch as this people were to be patterns and ensamples, and to lead the way of obedience unto the Law of God, to the rest of the world, it may be judged worthy the goodnesse of God towards them, to animate and enliven their obedience unto it by reminding them of such an high-favour and privilege, which was appropriately theirs; with all knowing their temper of being extraordinarily taken with propriety in their privileges and favours from God.

Quest. 11.

Whether is the Decalogue, or Morall Law (more generally so called) Morall throughout (I mean, naturally Morall) in every thing that is contained, or expressed in it? Or, may it not be termed Moral, because it is more generally, though it be not universally, or in every point, such.

Ans.

I suppose the question doth not mind any other of the Ten words, or Commandements, of this Law, or any thing mentioned, or contained in them, but only the Fourth, and in

this, more especially the Day, the *seventh day*, here commanded to be sanctified, or kept holy. That the observation, or keeping holy of this day, according to the tenour and rule of the Commandement, (as *viz.* by refraining our selves, and by restraining others that are under us, from ordinary labour, &c.) neither ever was, nor at this day is known by the light of nature to be a duty required by God of men, is most probable and next to that which is unquestionable: For,

First, The ground, upon which God builds his Commandement for the observation of this day, *viz.* his resting on this day from his six-days work about the Creation, is not known, nor knowable, by the light of nature. The Scripture expressly saith, that *By Faith* [that is, by divine Revelation, and the credit we give here unto] *we understand that the worlds were framed by the word of God. Heb. 11. 3.* If the framing of the worlds by the word of God be not known by the light of nature, much lesse is the time that he took to finish it, or on what day he rested from this work, known unto men by this light.

Secondly, There is expresse mention made (*Gen. 2, 3.*) of the special interposure of God by way of Institution, to make the observation of this day to become a duty unto men. *And God blessed the seventh day, and sanctified it, because &c.* There is no such course taken, with any other of the duties enjoined in
all

all the rest of the commandments, to bind the practise of them upon the consciences of men: Therefore the observation of the day pointed unto in this fourth commandment, is a duty of a different nature and consideration from those required in the other commandments; they being all naturally Moral; this only such by institution, or particular command.

Thirdly, If the observation of the seventh day we speak of, were naturally Moral, as the duties of the other Commandments, and so of perpetual obligation, as they are, the primitive *Christians* (generally) and all the Churches of *Christ* throughout all succeeding ages, untill now, must be censured, and condemned, as living, and dying, and this (as is most likely) without Repentance, in a sinful practise against the light of nature: which is an hard sentence, and hardly Christian, for an inconsiderable party of men to pass upon the great Congregation of the first-born in all their Generations. For it is sufficiently known that these did not walk in the observation of that day, but of another instead of it.

Fourthly, It is hardly to be thought, or supposed, and yet much harder to be proved, that there was ever any thing written by God in the fleshy tables of mens hearts which was legible by the light of nature; but that it hath been, by one or other, at one time or other, actually read by this light. The Apostle sup-

poseth that the Gentiles, which have not the Law do, or may do, *by nature the things contained in the Law* [meaning, the things in the Law, which are *naturally Moral*] hereby *showing the work, or effect, of the Law, written in their hearts, &c.* Rom. 2. 14. 15. But never (I believe) was there any thing done by the light of nature, no nor amongst those in whom this light shined in her greatest brightnesse, by which it may appear that they were led by the guidance of this light, to the observation of the seventh day, which the fourth Commandement injoyneth. It is not unlike but that some of the ancient Philosophers, and Poets, amongst the Heathen, being inquisitive after the learning, manners, and practices of Forraign Nations, (as many of them were) did by hear-say, amongst many others *Jewish* Notions, Doctrines, and Customes, (expresse mention whereof is found in severall of their writings) come to understand what they (the *Jews*) held, and practised about the seventh, or Sabbath-day also, and did accordingly insert some particulars of their knowledge in this kind, in their writings, as *Hesiod, Homer, Callimachus*, and others. But nothing can be so much as probably concluded from hence, that therefore they knew any thing by the light of nature, concerning the holinesse, which God by special institution (as we heard) hath put upon that seventh day, of which the fourth Commandement

mandement speaketh: much more probable it is that they might have some glimmerings of an apprehension, that such a proportion of time, as one day in seven, was reasonable and fitting for intermission of bodily labours, that they might be at liberty to attend upon religious affairs. But unlesse we shall suppose, that (which I suppose was never supposed, or affirmed by any) it may be known by the light of nature how long God was in creating the world, and that he was six daies precisely, neither more nor lesse, imployed therein, it is not imaginable that by this light it should be discovered unto any man, that the day specified in the 4th. Commandement, should be sanctified by God for Religions ends and purposes, rather, or before, any other.

Fifthly, If it be to be found written in the book of Nature, that the day defined in the fourth Commandement, ought, according to the will of God, to be religiously observed above other daies, then whatsoever, said, or done, is of a direct tendency to take away this honour from it, and to cast it upon another day, must needs be sinful. This proposition is of unquestionable truth: because the contents of the book of nature are nothing but the unchangeable righteousness of God. But severall things have been both said and done, without sin, of a direct tendency to alter the religious property of that day, and to give it to another: Therefore the religious observation

vation of this day is not naturally Moral. The truth of the latter proposition is demonstrable from the Scriptures, where several things are found of a direct tendency to invite and persuade men to substitute another day, in the place of that, for their Religious Affairs.

Not to insist upon those places and passages in the Old Testament, in which many of the learned Fathers apprehended, that there was a plain Overture given, even in those dates, that there should be a change of the *Judaical Sabbath*, of seventh day, into the eighth, by the *Messiah*; as, in the appointment of Circumcision on the eighth day, so in the Title of the *Psalms* entituled, *Pro Octava*, for the eighth, (as *Psal.* 6. 8. & 12.); in the number of the souls that were saved in *Noah's Ark*, which was eight; again in that of *Ezekiel* 43. 27. (which hath more light in it then the rest) And when these dates are expired, it shall be that upon the eighth day, and SO FORWARD, the Priests shall make your burnt offerings upon the Altar, and your peace offerings, and I will accept you, saith the Lord God. Some are confident that David prophesied of this eighth day, as to be made Sacred by the Lord Christ: This is the day which the Lord hath made, we will rejoice and be glad in it. *Psal.* 118. 24. Some likewise conceive that the same Prophet looked towards the *Christian Assemblies* that should meet

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meet on the Lords day; in these words: *Thy people shall be willing in the day of thy power, in the Beauties of holinesse, &c. Psal. 110. 3.* And lastly, some argue to the same point (and this with no slender probability) those words of the Prophet *Haggai* (the Apostle himself much favouring their design in this kind by his citation and application of the words, *Heb. 12. 26.*) *Tet once, it is a little while, and I will shake the Heavens and the Earth, &c. Hag. 2. 6.* I only mention these things, as judged, by men of great sanctity, and deep insight into the Scriptures, sufficient overtures from God given long since unto the Jews, of his purpose to give them another day in exchange for their seventh-day Sabbath, in due time. And that the blessing and holinesse of this day are transferred by God, and his Authority, unto another day, even that which stands next to it; and from the times of the Apostles hath been known by the name of, *The Lords day*; the Gospel to an unbiaised judgment, and attentive conscience, maketh sufficiently manifest.

First, Our Saviour taketh notice of the custom and manner observed by men, who make Weddings, or other great Feasts, that in case a person lesse honorable be placed in the uppermost room, and a person more honourable then he cometh, the maker of the Feast desireth the former to give place unto the latter, the lesse honorable unto the more honorable,

honourable, (*Luk. 14. 8, 9.*) which is but reason, and consonant to the light of nature : in like manner the Raising up of *Jesus Christ* from the dead being a greater and more honourable Achievement, or act of God, then the Creation of the World ; it is but good reason to conceive that God should cause the former to give place unto the latter, and to deliver up to the day hereof, that honour of blessing and sanctification, which the day of its remembrance had received from him. Nor is it meet to think, that God who commandeth men to give *honour to whom honour belongeth* (*Rom. 13. 7*) should himself give honour where lesse honour is due, and deny it where it is due in a farre greater measure or degree.

Secondly, If Gods rest, or refreshing after, or upon, the finishing of the work of Creation, was a ground, or motive unto him (as the expresse letter of the Commandement affirmeth it to have been) of his separating and sanctifying a day for a memorial of it ; we cannot reasonably judge, or with the salvage of the unchangeablenesse of God, but that his pleasure, acquiescence, and rest, in his raising of his only begotten Son from the dead, being of a more precious and dear resentment unto him then the other, should be honoured with a day of a Solemn and Sacred remembrance as well as it. Yea and inasmuch as he did not judge it meet, or agreeable to his Wisdom

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dome and goodnesse, to devore or sanctifie any greater proportion of time for rest, and religious occasions, then one day in seven (or every seventh day ordinarily) lest men should be straightned for time in their ordinary businesses, and imployments: and considering withall, that the day of his rest from the works of Creation, had now lived in honor through many Generations, yea for some thousands of years, his pleasure was, not to consecrate another or a new day, but to take off the burthen of this honour from the shoulder of that day, and to lay it upon the day of his Sons Resurrection,

Thirdly, The *Jews* did nothing, no not in the least circumstance, of time, or otherwise, about the crucifying of *Christ*, but what *the hand and counsel of God had determined before to be done* [that is, to permit to be done] *Act.* 4.28. Now then, if the Counsell and purpose of God had been to continue, or establish, the *Jewish Sabbath*, under the Gospel, and to make that *Christian*, would he not have so interposed by his providence about the time of *Christ*'s death, that the third day, the day of his rising from the dead, should have been that day, I mean the last, not the first day of the week? For had it been ordered thus, there had been no place left for any scruple, or question about the alteration, or continuance of the day. And I make little question, but that as it was providentially ordered by God that

that he should remain in the hands of death, so long as, and no longer then, now he did, that so the Scriptures might be fulfilled in his rising again the third day (1 Cor. 15. 4.) So likewise the time, or day, of his dying was by the same hand so disposed, that the third day after the day of his rising again, might be the eighth day from the Creation (that is, the first day of the week) that the Scriptures herein also might be fulfilled, which (as we lately shewed) did foretell, though somewhat darkly, his rising again on this day.

Fourthly, From sundry passages of Scripture we learn, that it hath been a thing frequent with God, and practised by him from the beginning, to consult and provide for the remembrance and honour of his great, and most considerable actions whether performed immediately by himself, and with the unbareing of his own arm, or mediately by men, through his special interposure and strength, partly by setting him self some Character of solemnity upon the time, or day of their respective achievements, partly by teaching and prompting men by his Spirit to do it. Peruse at leisure, and consider (upon this account) these Scriptures Gen. 2. 3. with Exod. 20. 11. Exod. 13. 42. Exod. 13. 3. 4. 6. 10. Esther. 9. 10. 21. 22. Job. 10. 22. Now it is true, that for the remembrance with honour of his other great works, he judged an Anniversary, that is, one yearly solemnity, sufficient

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ent, for the reason (I suppose) lately mentioned (namely, because he would not by too frequent avocations to religious services, make any wider breach upon mens time for their secular employments, then was needful), Only for that most signal and glorious work of the Creation, he judged a weekly solemnity but convenient and meet. Now then it is in no degree probable, that God should bring forth the first-born of his works, a work so super-transcendently glorious and wonderful, as the raising of *Christ* from the dead, and leave it unto the world without the special and appropriate solemnity of a day for the remembrance of it; an honour which (as we have heard) he hath not judged meet to deny unto other of his works of a farre inferior consideration unto this. But certain it is, that there is no day, at least, no weekly day (and an anniversary is much beneath it) characterized with any blessing from God for the remembrance of this work of his, though it hath the prehemipence amongst and above all its fellows, unlesse it be concluded, that He, or men authorized by him in that behalf, have taken the Crown of Blessing, which was first set upon the head of a former *Sabbath* and hath herewith Honored and Crowned the day of this great and blessed Work. And Fifthly, (and lastly) that this hath been done both by *Christ* himself, upon, and after, his resurrection, and by his Apostles, who by their exam-

example have more then invired, even conscientiously engaged, the whole *Christian* world after them to the observation of this day, is sufficiently manifest by the light of sundry passages in the Gospel.

First, The Lord *Christ* himself began to celebrate and solemnize the day we speak of, on the individual day of his Resurrection, by an holy and Heavenly conference with some of his Disciples upon the way; and by administering the Sacrament afterwards (as is exceeding probable, and was the sense of some of the Fathers, and is argued and concluded by many Arguments by some (though denied by others) from these words, *Luk. 24. 30. And it came to passe as he sate at meat with them, he took bread, and blessed it, and brake, and gave to them.*) And it is very considerable to the case in hand, that the Evangelist being to relate those Sabbath-like works of *Christ* mentioned in the entrance of his Relation, *ver. 13.* gives special notice of the *day* wherein they were wrought by him. *And behold, two of them went THE SAME DAY, &c.* namely, that very *first day of the Week*, on which *Christ* arose from the dead, as appears *ver. 1.* with the context along to the *13th. ver.* Now there can (I suppose) no reason of moment be given why the Holy Ghost should give such particular knowledge of the day, on which the two Disciples travelled to *Emmaus*, but only to signify that *Christ* on this day

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day began to sanctifie the day of his Resurrection by his example in religious exercises, and to lead the way to all that should believe in him, to do likewise. Again

Secondly, The Evangelist *John*, gives notice of another appearance of *Christ* unto his Apostles assembled together on the same day towards the evening, and of sundry gracious applications of himself unto them, *John. 20. 19, 20. &c.* who likewise gives double notice (as it were) of the day where, these things were done. *Then the same day at evening* [that is, in the latter part of the day natural, which the *Jews*, midday being past, were wont to call, Evening] *being the first day of the week, when the doors were shut, where the Disciples were assembled, &c. ver. 19.* Having sufficiently notified the day of this appearance of *Christ*, in these words, *Then the same day*, why he should add, *being the first day of the week*, hardly any other reason can be given, but only to commend in special manner unto *Christians* the remembrance of this day, the first day of the week; as having now somewhat more, then ordinary put upon it. So

Thirdly, The same Evangelist, in the same Chapter, *ver. 26.* gives knowledge of another appearance of *Christ* unto his Disciples assembled, when *Thomas* was with them, who was absent at the former. But *Wichall*, is careful to inform us that this appearance also was made by *Christ* on the same day of the week

with

with the former, not mentioning any thing either spoken or done by him, in any of the six daies between. And after eight dayes [he reckoneth inclusively, as *Luk. 9. 28.* Compared with *Mat. 17. 1.* and *Mark. 9. 2.*] again his Disciples were within—then came Jesus, the doors being shut, &c. Upon this passage a Learned Writer observeth, that, The Disciples, having once enjoyed the presence of Christ on the day of his Resurrection, seem to have adjudged, consecrated, or assigned, the same day to Religious assemblings ever after: Whereof he makes proof by pointing to several Texts of Scripture (a). Of which we shall take some further notice presently. For

(a) *Videntur Discipuli semel resurrectionis die Domini ex-perti praesentiam. eundem di-em in posterum, solennibus conventibus dicasse.*

Fourthly, That it was indeed the practise of the Saints in the Apostles daies to solemnize the day we speak of, the first day of the week, with a religious assembling of themselves for the worship of God, and other exercises of their Christian profession, sufficiently appears to him that is not contentious, but willing to obey the truth; from these two or three Scriptures (compared together, and with those lately argued) *Act. 20. 7.* & *Cor. 16. 2.* & *1. 11.* In the first of these Texts, we read, And upon the first day of the Week, when the Disciples came together [meaning, after their usual and accustomed manner] to break bread [that is, to administer and partake of the Lords Supper, as Expositors generally and without scruple interpret.] Paul stood up

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to them, &c. In the second, the Apostle writeth to the *Corinthians* thus, *Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.* The notation of the circumstance of time in both these passages, would be very impertinent, and without all favour of edification, unlesse it be supposed that the intent and purpose of the Holy Ghost herein, was, to commend the day specified, upon some special account unto Christians: Which is not lightly imaginable what other it should be, but to give them to understand, that this was the day weekly observed by Christians: in these times to meet together (in their holy Assemblies) as they had been directed and taught both by the example of *Christ* himself (of which we spake lately) and likewise by precept from the Apostles, by whose Authority and direction all things, appertaining to Government, and order, in and about the worship of God in *Christian Churches*, were established and observed. Nor can there any good reason be given why the Holy Ghost, in both the places mentioned, should not as well have recorded and directed, the day of the month (together with the notation of the Month it self) as the day of the week, had there not been somewhat more edifying and considerable in the one, then in the other.

For the third (and last) of the three pla-

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ces, the contents of it are these: *And when the daies of Pentecost were fully come, they were all with one accord in one place* [meaning, all the Apostles with the other *Christians* that consorted with them, to the number of an hundred and twenty, Cap. 1. 15.] *And suddenly there came a sound from Heaven, as of a rushing mighty Wind*—— *And they were all filled with the Holy Ghost, &c.* That the day, on which the magnificence of Heaven rejoiced over the world to send the Holy Ghost down unto it in that miraculous manner, which is recorded in the former part of this Chapter, was the first day of the week, though it be not in so many words affirmed by the Holy Ghost, yet may it be, with evidence enough, concluded from the computation of the dayes of *Pentecost*, which are here said to have been fully come [or fulfilled]; as likewise from the convention of the Apostles, with the rest of the *Christians* near adjoyning, in the same place, on this day. There are learned and grave Authors, both ancient and modern, who are thus minded, and seem to make the proof of the point of no difficulty at all. It gives large credit, and countenance to the Opinion, That the Apostle *John* recordeth that it was the *Lords day* also, on which *he was in the Spirit* [that is, with the Spirit, as the preposition *ex*, is translated, *Mar.* 1. 23. meaning that the Holy Ghost came on this day upon him, and surrounded him

him with light and glory] presenting him with those mysterious and propheticall Visions, recorded in the book of the *Revelation*, Chap. 1. 10. Now (as we argued lately upon a like occasion), it had been beneath the wisdom of so great an Apostle, to make such a treasure of the circumstance of time, or of the day of the week, when the Spirit came in that extraordinary manner upon him, as to make so particular a record of it, had he not known it to have been a matter of weight and moment to commend it hereby unto *Christians*, for a day intended by God to be observed by them, and on which he purposed to make richer discoveries of himself, unto those that should now attend on him (as it seems *John* in special manner did) than on other dayes. Much more might he argued (and hath been argued by others) to prove the day of the *Jewish Sabbath* exauthorized and discharged by God, upon the Resurrection of *Christ*. And that the day hereof was substituted by his will and appointment, made known unto his Son *Iesus Christ*; and by him, unto the Apostles; and by them, unto the Churches, in it's stead: some express themselves in the point thus, As *Christ* ordain'd the Supper in stead of the *Pascal Lamb*; so hath he appointed the first day of the week in place of the last.

Quest. 12.

But how can the Fourth Commandement be termed, *Moral*, or be numbred amongst the

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Commandments, that are such, if the day therein required to be kept, both of another nature; and such, to no observation whereof men are not perpetually obliged, but only for a time?

Answ.

The services, or things enjoined in the Commandment, being *Moral*, and such which are indispensably, and for ever, binding; though applyed by the Commandment unto a day, which is in it self alterable upon occasion; yet may the Commandment, in respect thereof, be truly and properly enough called, *Moral*; yea, though the said day be actually, and *de facto*, altered. The command of God requiring of men a cessation from bodily labours, and worldly imployments, one day in seven, or every seventh day, that they may be at liberty, both in body, and mind, to attend upon the worship of God, and great concerns of their souls, is naturally moral, and expressive of that righteousness of God, which is unchangeable; or of one particular strain, or ray of it. Nor is the day nominated and appointed by the Commandment, properly ceremonial; or of like consideration with other dayes of Festival Solemnities appointed by the *Levitical Law*; because it is not properly, or upon such terms abrogated, as they are, *as viz.* without any other to succeed them in their respective services, but is only exchanged,

changed, by him, that was, and still is, the Lord of it; having another day of a friendly and rich sympathy with it, a day of rest and refreshing unto God, as it also was; only more worthy and honourable, given unto it to succeed in it's stead. Besides, neither is the day we speak of, wholly, or in respect of every thing found in it, exchanged: it hath somewhat of a Moral consideration; in respect of which it may be said still to retain its authority and binding Power, and to exercise them in its Successour: For it is not merely, or simply a day, or a space of time containing either 12 or 24 hours, but a *SEVENTH* day, or such a space of time, which never begins, or returns, untill six times as much as it self, hath passed by and gone before, and then continues but its own proportion, or period: and so gives place again, and waiteth, untill six dayes more of equal duration (respectively) with it self, be fulfilled, and then returneth of course. Now such a Seventh day as this, is an equitable, or reasonable proportion of time, and may accordingly be estimated by the light of Nature; For men (ordinarily), yea and labouring beasts also, to rest from their labour and toyl; and for men, upon this opportunity, to exercise themselves in duties of Religion, in acquainting themselves with God, and with the manner of his true wor-

ship and service; that knowing these things and practising accordingly, they may be found meet to be saved, and made eternally happy by him: That this proportion of time, a seventh day, is most competent for the occasions and ends now mentioned, is not a mystery or secret above the reach of nature, hath been already hinted; and might be sufficiently proved by many sayings yet extant in the writings of such men, who have been the sons of no higher an inspiration; but that this hath been done, to all reasonable satisfaction, by many other. So that there is ground large enough, on which to judge and conclude the Fourth Commandment to be Moral, although the day therein specified, be exchanged for another.

Quest. 13.

But when God hath, in plain and express words, enjoined the solemn observation of a particular day, is it meet or safe, for men, to Substitute, or Observe another day instead thereof, without a Warrant, or Command from God, in like plainness, and expressness of words, so to do?

Ans.

We have a Warrant, and Command from God, in equall plainness and expressness of words, to hearken unto, and to obey his Son Jesus Christ, in all things that he should teach, or say unto us (*Matth. 17. 5. Luke 9. 35. compared with Acts 3. 22. 23.*). And Christ hath

hath taught and said unto us, as plainly, that they which hear his Apostles, hear him; as on the other hand, he that despiseth them, despiseth him (*Luke 10. 16.*) yea, and God himself that sent him. Again, the Apostles plainly require of us to follow them, even as they follow *Christ*, *1 Cor. 4. 16.* and *10. 1. 2 Thes. 3. 17.* Now it hath been lately shewed and proved, First, that *Christ* himself observed the first day of the week (the day of his Resurrection). Secondly, that his Apostles likewise observed it; and the Churches by order, and direction from them. See the Answer to the Eleventh Question of this Chapter.

Besides, God pouring out of his Spirit upon all flesh, more plentifully under the Gospel, then He judged meet to do under the Law; and vouchsafing much more large, and clear discoveries of himself, which are proper means to make men Spiritual, I mean, able, quick, and ready to apprehend, conceive, and discern his mind and will, though but overture'd and intimated unto them, expecteth accordingly more ingenuity from them; and that things agreeable unto his Will and Pleasure, should of themselves, still be so near at hand unto them, that they shall not need any Grammatical demonstrations, or enforcements from the Letter to convince them; but that they should take the impression of such things, even from Promises that are but of a Colla-

Collateral, and somewhat remote Affinity with them. It is a true and

(a) *Animus verè pius, voluntatis, Dei obsequens, non solum ea præstat, quæ expresse per verbum Dei voluntatem Dei manifestant, sed etiam quæcumq; ex verbo Dei colliguntur* (Musc. in Mat. 7, 21.) *Quemadmodum boni serui est non solum verbis veri sui expressis, sed & intuitibus illius obsequi.*

worthy saying of *Moscatus* to this point. (a) *A Mind truly pious, and obsequious to the Will of God, will not only perform, and do those things which are manifest by the expresse Word of God, to be the Will of God; but even those things also, which*

may upon any reasonable terms be gathered from the Word of God: As it is the property of a good servant, not only to obey the expresse words of his Master, but even such signs of his Will, which he either makes by the cast of his eye, or moving of his head. And, long before him, Bernard writing to persons Religiously devoted (according to the manner of

(b) *Non est vestrum circa communia languere præcepta: neq; solum attendere quid præcipiat Deus, sed quid valeat.* Bernard. *Ad fratres de monte, &c.*

those times) telleth them, (b) *That it was not for them to languish away in the practice of ordinary or common Duties:*

nor only to attend, or mind what God commandeth, [meaning, directly, and in plainness of words] but what he willeth, [that is, whatsoever may be made out from the Scriptures to be pleasing to him]. Yea, the Apostle John himself clearly distinguisheth between keeping the Commandments of God: [that is, the expresse and broad-faced Commandments of God] and doing

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doing the things that are pleasing in his sight, 1 John 3. 22. So that those significations, or intimations, of the Will of God, for the change of the last day of the week into the first, which have been mentioned, were they by many degrees less Argumentative that way, then we have found them to be, were yet sufficient to over-rule the Judgements and Consciences of persons Spiritually minded, and obsequiously devoted to the service of God, into a submission unto his Will in that case.

Quest. 14.

How is the Decalogue to be divided? Or, is there any ground in Scripture for the Common distribution of the ten words thereof, into two Tables?

Ans.

That these Ten Words were written by God himself, in two Tables of stone, and this twice over, or at two several times (the two first written, having been broken by Moses in his zealous indignation against the Idolatry of the people, *Exod. 32. 19.*) is evident from the Scriptures, *Exod. 24. 12. Exod. 32. 15, 16. Deut. 5. 22. and 10. 1, 2.* Onely here is nothing affirmed, either concerning the number, or the particulars of the words written in the one Table, or the other. It is most like that they were written in the Tables, in that order, wherein they are from place to place rehearsed: Yea, from the two distinct Natures,

Natures, and Relations of the Commandments, some of them more particularly, and immediately respecting, the deportment of men towards God; others, their deportment towards one another, and every mans towards himself, (which distinction is taken notice of, and approved by *Christ* himself in the Gospel, *Mat.* 22. 37, 39. *Mark* 12. 29, 30, 31.); It is next to unquestionable, that those of the first sort, more directly respecting God, were written by themselves in one, the former of the Tables; and the rest, in the other. The assignment of the four first, unto the first Table, and the six remaining, unto the latter (which is the division commonly received amongst us) hath nothing in it (as far as I can judge) that needs offend, or scruple any man. For though the fourth Commandment seems to be of a mixt nature, and requires of Masters of Families, that they permit that indulgence, or respite from bodily labour, unto their servants, and those under their power, which God hath judged meet to be allowed unto them, as well as their own attendance upon the worship of God; yet, in as much as that rest from labour, is imposed by God upon a Spiritual account, and for Religious ends, the Commandment (I take it) may, without error, pass in the retinue of those, that stand in special relation unto God, and so be adjudged to the First Table. The Papists to accommodate (as it seems) their Doctrine and Practice of Image-
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Worship, Of the First and Second Commandment (as we account, and distinguish) make but one: and because they know themselves ingaged to find, and acknowledg the number of Ten, therefore to heal their absurdity of *Addition*, they apply a greater of *Multiplication*; importunately rending, and making two of the Tenth. So that they have but three Commandments to dispose of to the First Table.

Quest. 15.

Why doth the Apostle Paul affirm the Law to be Spiritual? saying, For we know the Law is Spiritual, Rom. 7. 14.

Ans.

Because, as Spirits are little of substance or bulk of Matter, but of incredible activity, force, and power, extending their operative vigor unto very many effects, which ordinary causes cannot reach, or produce; so the Law of God being a very brief Systeme of Doctrine, and consisting of few words, is of a very fiery, active, and penetrating nature (it is called, a *fiery Law*, Deut. 33. 2.) intermeddling continually, and having to do with all the world: and this not only in respect of all they do, or forbear to do, outwardly; but in respect likewise of all that stirreth or moveth, though never so softly, or secretly, within them; with their thoughts, purposes, intentions, desires, hopes, fears; yea, with their habits, dispositions, inclinations, propensions, even

even whilst they are asleep, and move not; yea, it hath to do with all these, whether they be regular and good, or whether inordinate and sinful, and this upon very authoritative and high Terms, commanding and approving the former, as excellent and worthy; judging and condemning the latter, as deserving no lesser or lighter punishment, than Death. In respect of this so vast a comprehensiveness of the Law, *David* addresseth himself unto God in this Meditation, *I have seen an end of all perfection: but thy Commandment is exceeding broad* [or large, as the former translation read it] *Psal. 119. 96.* Meaning, that he was able to estimate and compute the sum total of all that excellency and worth of wisdom and goodness, and other perfections, which he had at any time met with in the greatest, highest, and most worthy actions of men: but in the Commandment of Law of God, he descried such a vastness of wisdom, righteousness, and goodness; what in the frame, matter, and substance of it; what in the design and projection of it; that he was put past his Arithmetique, and was not able to give either unto himself, or others, a just or full account of them. The Jewish Doctors have such a saying as this amongst them; *The Holy Blessed God, left nothing in the world wherein he gave not some Commandment to Israel.* And whereas *Moses* himself recordeth that the two Tables of

of Stone, in which the Law was written by God, were written on both their sides, even on the one side, and on the other, (*Exod. 32. 15.*) some conceive that hereby it was signified, that the Law pierceth quite through and through a man; and taketh hold, not only of the outward behaviour of men, as well in words, as in deeds, but of the most inward, close, and least perceptible motions and stirrings of the heart or mind within them. Yea (doubtless) that which the Apostle speaketh concerning the *Word of God*, (*Heb. 4. 12.*) is meant chiefly, if not only, of the Law of God, in conjunction with those explications and interpretations of it, which, upon occasion, have been given by the holy Ghost, and are found scattered here and there in the Scriptures, both of the Old and New Testament. For the *Word of God* (saith he) is quick, and powerful, and sharper than any two edged sword, piercing even to the dividing a-sunder of the soul and spirit; and of the joynts, and marrow; and is a discernor [perceiveth] an exquisite, or accurate, discernor of the thoughts and intents of the heart. Now, the intents of the heart, are (in *Solomons Metaphor*) the most inward, or nethermost parts of the belly, *Prov. 20. 27.* the deepest waters in the hearts and souls of men, beyond, or beneath which, there is nothing bred or conceived in them: The Law of God then, piercing, and passing through, and searching all along that vast tract
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and region of the Soul, where there are things innumerable, of smaller and greater consequence, appertaining to the cognizance and judicature of It, having an authoritative and righteous saying to every thing (without exception) that is found here, even to the most secret and retired intentions of the soul, yea and commanding, and calling for, such things which are yet wanting in this numberless retinue, may well be called, *Spiritual*.

Quest. 16.

But how must the Decalogue, or Law, be interpreted and understood; that such a spiritualness, as you have described, may be asserted unto, and found in, It; in as much as the meer letter of it seemeth not to promise, or to imply, any such thing; the thousandth part of things commanded, or forbidden, not being here mentioned, or exprest?

Answ.

The just sense of the Law, and meaning of God in it, is to be gathered and inferred from the writings both of the Old and New Testament; where the holy Ghost hath in several places, and upon several occasions, declared sometimes one part, or precept of it, and sometimes another; by the diligent observing, and comparing of which together, certain general Directions & Rules, may be framed (as several have been by learned men, studious and expert in the Scriptures); by the light and guidance of

of which it may be so interpreted and understood, and this with truth, that the spirituality of it (in the sense declared) will sufficiently appear, and be acknowledged. The Jewish Doctors, out of the curiosity of their observations, have (as they affirm) found in the books of *Moses* the two affirmative Commandments in the Law (the fourth and the fifth, for all the rest are negative) multiplied in their explication, into 248. (according to the number of joints in a mans body) which they call *commanding precepts*, and the eight negative Command, into 365 negative commands (according to the number of the daies in a year) which they term *precepts forbidding*. Both numbers added together make 613. which (it seems) is the just number of the Letters, in the Ten Commandments. The observations, if true, or near unto truth, are not altogether uselesse.

Quest. 17.

What are the Rules or Directions you speak of, which are of such use for the better and more perfect understanding of the Law, and of the several precepts of it?

Answer.

The principal and most useful, are 20. in number, the first of them may be this. The proper End of every Commandment, is to lead and govern the sense and interpretation of that Commandment. So that, as, on the one hand whatsoever directly contributeth towards this

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end (being not repugnant to the end of another, as great, or greater then it) is to be looked upon, as commanded therein; so on the other hand, whatsoever is contrary to this end, and of a direct tendency to hinder it, is to be reckoned amongst the things forbidden in this Commandement. Now the end (I mean the appropriate end) of every Commandement (respectively) is not hard to be found out: A little consideration will discover it unto us.

Quest. 18.

What is a Second Rule?

Answ.

Every affirmative precept, includeth his negative, as, on the other hand, every negative, his affirmative. This rule is but rational, and the reason of it near at hand. For if God commandeth such, or such a thing to be done, it is plain that he forbiddeth the doing of that which is contrary to it. Again, when he restraineth or forbiddeth any thing, it is as plain that his will and meaning is, to have that done which is opposite to it. If he commandeth Children to honour their Parents, or inferiours, their superiours, he doth by the vertue and import of this Command, forbid them to neglect, despise, or dishonour them. So when he forbiddeth men to murder, he doth hereby enjoin them to be careful for the preservation of the lives of men, and to use all due means, when occasion requireth, for the

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the maintaining, and safe guarding of them: This Rule gives light to the sense and mind of God in all the Commandments.

Quest. 19.

What is the Third Rule?

Ans.

Where one sin or vice is expressly forbidden, all things homogeneal herewith, that is, of like nature, kind, or consequence, are forbidden likewise. It being requisite in the tenour and frame of all Laws, (and observed accordingly in all, as well humane, as divine) that they be as concise, and compendious in words, as well may be, their sense and interpretation had need be directed by some such rule as that now mentioned: because otherwise their restrictive authority will not reach unto the one half of things intended to be restrained by them. But to give a little light to the meaning of the rule by an instance or two. Where Murder is expressly forbidden (as in the 7th. Commandment) all assaulting of men by force, all intended affrighting them, all wounding or maiming their bodies, the doing of any thing without just Cause, that is like to cause grief, or sadness of heart, unto any, the withholding the wages, or hires of poor labouring men, the detaining of their pledge, if they have occasion to use it for their Liveliness, the refusing to pay monies, when they are due, unto such persons, who live and subsist, they with their Families, by the employment

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ment of their monies in any Trade, or course of life: all these with many others, being related in affinity unto *Murther*, and having a direct tendency to the wasting and destroying of the lives of men, are prohibited by God under the title, or name of *Murther*. In like manner, in the prohibition of *stealing* are intended and included, all such actions, which directly tend to the impairing, or ruining a mans outward estate (yea, and inward also) as the setting of his house on fire, the putting of Cattel into his Corn-fields, the setting, or leaving open gates, or breaking his fence, by means whereof Cattel are like to endamage him, all deceit in dealings, circumventing or over-reaching in bargains, &c. These with many others of like consideration, being of the same consequence with stealings to the diminishing of a mans estate, are restrained in the same Commandement with it.

Quest. 20.

What is a Fourth Rule?

Ans.

Where any duty is commanded (as there is, one or more in every Commandement, as appears by the second Rule, lately given) there the use of all regular and lawful means which are necessary, or proper, for the qualifying, preparing, or enabling men for the practise and performance of this duty, is commanded likewise. The reason of this Rule also

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also is not far off. For men being generally indisposed unto vertuous actions, and such which are their duty to do, he that enjoyneth them such actions, must be conceived to in-join them (as it were) of course, the use of such means, which are proper and likely to remove that indisposition, and in the stead thereof, to introduce, or raise an inclination, or willingnesse in the Soul, unto these actions, or duties. Yea the neglect of the use of means, that are proper to prepare and sanctifie men for the performance of a duty, is in reason, a greater sin, and for the most part more burdening the conscience, yea and more provoking in the sight of God, then the non-performance of the duty it self. The meaning of this Rule is obvious and plain enough, and needeth no further explication.

Quest. 21.

What is your Fifth Rule?

Ans.

Where any thing vicious, or sinful, is forbidden, there all things directly tending towards the perpetration of the sin, are forbidden also, yea though this perpetration doth not alwaies follow upon them. As for Example: Where *stealing* is forbidden, Idlenesse, Slothfulnesse, Prodigality, Pride of Life, Affectaion of costlinesse in a mans House-furniture, Table, Apparell, &c. above his standing-Revenues, acquaintance, and familiarity with persons addicted to these evill practises (with

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many the like) are forbidden also: because though all that be Idle, Prodigal, &c. do not actually steal, yet these evill demeanours, Idleness, Prodigality, &c. have an expresse tendency to bring men to poverty, and want of things needful: in which condition they are under a sore Temptation to put forth their hand unto this Wickednesse. *Pro. 30. 9. & 6. 30.* The reason of this Rule also is easie to be conceived, For men being of themselves (more generally) prone, more then enough, unto that which is evil, he that commandeth them to refrain from it notwithstanding, doth verbally, and by evident consequence, command them to refrain all such occasions, waies and doings, which are like to awaken, strengthen, and actuate such evill propensions in them.

Quest. 22.

What is the Sixth Rule?

Answer.

Where any one vertuous act, or duty, or worthy course of Life is commanded, under this, and together with it, all other actions, and praïses, of affinity with it, and of a like consequence, and concernment, are commanded likewise. Where Parents, Fathers and Mothers, are commanded to be honored by us, we are here commanded even for their sakes, to behave our selves soberly, discretely, and commendably in the sight of all men, keeping our selves free from scandal, from all
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just reproach and reproof from men: and so to be observant of their counsells, obedient unto their commands, ready to vindicate and maintain their reputations, as far as with a good conscience we may, upon all occasions, willing to relieve them, and stand by them with our substance, in case they be in want, and God hath given unto us wherewith to do it, &c. The reason of this Rule is of the same consideration for the Affirmative, with that of the third Rule in the Negative.

Quest. 23.

What is the Seventh Rule?

Ans^r.

Where any sin is prohibited, all signes or appearances of this sin; as all gestures, actions, and words naturally or customarily proceeding from it, are prohibited also, 1 Thes. 5. 22. Thus where Pride is forbidden, *Walking with stretched out necks, mincing with the feet*, Esa. 3. 16. *Strange and costly Apparrell*, 1 Pet. 3. 3. 1 Tim. 2. 9. Zeph. 1. 8. *Haughty eyes, or looks*, Prov. 6. 17. & 30. 13. *Contention, or contesting*, Prov. 13. 10. *Threatning, or disdainful speaking*, Prov. 14. 3. (with sundry the like) are forbidden likewise. The reason of this Rule, is; All fruits, signs, or appearances of any sinful disposition in men, are against the honour of God in his Government of the World, being apt to offend, or grieve, persons that are good on the one hand, and

to provoke and incourage those that are evil unto the like misdemeanours on the other hand. In this respect, God judgeth it meet to restrain them; and this, to convenience his Law with all the brevity that well may be, in the same Commandement with the capital and known sin, from whence they proceed.

Quest. 24.

What is the Eighth Rule?

Ans.

Where any holy or worthy disposition or habit, is required; here all the genuine and proper fruits, actions, or expressions of this disposition, are enjoyned with it. Thus where the love of God, and so, where the love of men, are commanded; with the former, our maintaining of the Truth of God, upon all occasions (as we are able), our shewing forth of his excellencies and perfections, our depending upon him for relief and deliverance in streights and exigencies, our honouring him with our substance, in being liberal and open-handed towards the poor and needy, towards the promoting of every good work, whereby he may be glorified (with many the like) are commanded: with the latter, our forgiving men their trespasses against us, covering their infirmities, (as far as with a good Conscience we can) bearing with their weaknesses, judging well of them, (when we have no sufficient ground to judge otherwise) lending

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ing unto them what they want, giving unto them, if they be poor; counselling them when they are in doubt; admonishing them (seasonably, and tenderly, yet effectually) when they sin (with many other things of like import.) The reason of this Rule is: because, as a fruit-bearing-tree is desired for the fruits sake, which it naturally beareth; so are vertuous habits and dispositions required in men by God, that they may perform and do those things, which such Principles are proper to produce.

Quest. 25.

What is your Ninth Rule?

Ans.

Where a sin is forbidden, all accessoriness to the perpetration of this sin, by whomsoever it be committed, intended, or designed, is forbidden likewise unto every man. Thus, where *Stealing* is forbidden, all strengthening of the hand of such a man, to the practise of this sin, whom we know, or justly suspect, to be addicted unto it; as by pleading the excusableness, or by extenuating the demerit and crime of this sin in his hearing; the furnishing him with weapons, instruments, or engins, for the practise of it; the accommodating him with means of secrecie, or safety, when and whilst he is about it, (with many the like) is forbidden likewise. The reason of this Rule, is; because the real intent of the Law-giver being to prevent, and hinder, the commission

sion of the sins prohibited by him, it cannot reasonably be conceived, but that together with the prohibition of the sins themselves, he should prohibit likewise all compliance with the practisers of these sins, and whatsoever might incourage them, or strengthen their hand to the perpetration of them at any time.

Quest. 26.

What is a Tenth Rule?

Ans.

Where any duty or virtuous action, or course of life is commanded, the use of all good means to promote and further the practise, not only in our selves, but in others also, as we have opportunity, is therein, and therewith, commanded also. Thus where the Honouring of Parents, whether naturally and properly such, or such by analogie and similitude, as Magistrates, Teachers, Guardians, Tutors, Masters, &c. is commanded; we are commanded also to promote the Interest of the said Command, by exhorting and perswading (as occasion is offered, and when it shall be seasonable) all persons, both young, and old, to the practice of it; by countenancing, commending, and shewing respects unto those that are conscientious in the practise of it; and again, by admonishing, reproving, discountenancing, those that are dispisers, and transgressours of it. There is the same consideration of all other duties in their re-

respective commands. The reason of this Rule proceeds upon the same account with the reason of the former. God, the Law-giver, intending subjection by men, unto all his Laws, and the diligent practise of every good work, or duty, commanded by him, must in reason be conceived to require of men, that they promote and further this subjection, as well in others, as in themselves, by all good wayes and means upon all occasions?

Quest. 27.

What is the Eleventh Rule?

Ans.

Where the duty of an Inferiour towards his Superiour in one particular kind of relation, is required, the like duty (for the nature and kind of it) is required of all Inferiours towards all such their Superiours, who stand related unto them in any such relation, which holds proportion unto, and is of, alike consideration with that other. Thus the relation of those that are under the Government, inspection, and care, of the Civil Magistrate, Spiritual Pastour, Guardian, Tutor, Master, &c. wherein they stand related unto these their respective Superiours, is of like nature and consideration (at least in some respects) with the relation of Children to their natural Parents, Father and Mother; and consequently, where God requireth of Children towards their Parents, that which he judgeth meet

meet they should exhibit by way of duty unto them, there doth he require the same of those towards the other Superiours mentioned (with the like) who stand in the relation of Inferiours unto them. The reason of this Rule, is ; because, the same duty, or duties, cannot but well become all such Relations, which resemble one the other, and are of a like nature and consideration, at least as far as the resemblance between them doth extend ; God likewise judging it meet to provide for the compendiousness of his Law, as much as with conveniency might be, and so not to multiply Commandements, where one, with a little interposure of Reason and Conscience to interpret, would serve as well as many.

Quest. 28.

What is a Twelfth Rule?

Ans.

Where the duty, or duties, of Inferiours towards their Superiours, are charged upon them, the reciprocal duties of Superiours towards their Inferiours are implicitly charged upon them also. Thus, where the duty of the Wife towards her Husband is imposed upon her, the duty of the Husband towards the Wife is consequentially, and interpretatively, charged upon him likewise. So, where the duties of Subjects, of Children, of Servants, of the particular members of a Christian Congregation, &c. which they owe unto their respective

ative Superiours, (all comprehended under the word *honour*) are charged by God upon them; the corresponding duties, which these Superiours respectively owe unto them again, are required by the same authority, and upon like encouragements, and penalties, at their hand. The reason of this Rule, is; because, as that saying of *Christ*, in the Gospel, is founded upon plain equity, *Unto whomsoever much is given, of him much will be required*, (Luk. 12. 48.) So, when Superiours hear that the tribute of Honour, Subjection, Reverence, Obedience, Service, &c. from their Inferiours, is awarded unto them by God; their Consciences cannot (lightly) but tell them aloud, that God, whose *ways are equal*, (Ezek. 18. 25, 29.) demands of them, in, and by, the same award, on the behalf of their Inferiours, all such reciprocations of duties, which are proper for them to afford unto them, as countenance, protection, nurture, education, maintenance, encouragements unto well-doing, and for well-doing, &c. as the respective natures and qualities of their places, and relations of Superiority, require of them, and give them means and opportunities with all, to perform and exhibit unto them.

Quest. 29.

What is the Thirteenth Rule?

Ans.

Where the duties of Inferiours towards
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their superiours, and again, of superiours towards their inferiours, are enjoyned; the duties of equals towards equals are included, and enjoyned also. The reason of this Rule, is, because the duties of equals towards equals, may, by the light, and impartial debates of Reason and Conscience intervening, be estimated by the nature of the reciprocal duties which mutually intercede between inferiours and superiours. And God (as hath been formerly hinted) is not wont to multiply Precepts, when any one of those few, which he hath given, is sufficient to shew Conscience her work by the help and improvement of her own light. Now the duties between equals, the duties between superiours and inferiours being well known, may be estimated, or computed, thus. My equal, being in relation unto me, next, or neer unto him that is my superiour on the one hand, and on the other, next, or neer likewise unto him that is my inferiour; it is reasonable and meet that I allow and give unto him, somewhat a certain proportion, though lesse, of that honour which I owe to my superiours, and also a like proportion of that protection, care, moderation, and other duties, which I owe to my inferiours.

Quest. 30.

What is the Fourteenth Rule?

Answ.

Where any duty, one or more, which I
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owe unto another man, as a man, or unto my Neighbour, is enjoyned me, here I am charged with the performance of the same, or like duties towards my self; only with such exceptions, interpretations, or provisos, which the Scriptures themselves, that are the best Expounders of the Law, as well as the common light of Reason, inform me, ought to be made in the case. Thus, where I am commanded not to wrong my Neighbour, either in his repute, estate, relations, limbs, or life, and the like; I stand charged not to injure, or prejudice my self in any of these. So where I am commanded to love my Neighbour, to be helpfull unto him in his need, to counsel and advise him the best I can, as well in his spiritual as temporal affairs, to bear his burthens, to cover his infirmities, to uphold his reputation as farre as with truth, and a good Conscience, I am able, &c. all these (with several others of like nature) I stand bound by the same Commandement to perform unto my self. Only, as the saying is; There is no general Rule without its exceptions; So in the case of the Rule before us, there are some things of which I am a debtor unto my Neighbour by vertue of the Commandement of God; of which I am not hereby made a debtor unto my self. It is my duty upon occasion, to give as large a testimony unto my Neighbour, and to speak as much good of him, as with truth
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and knowledge I can: but it is not proper for me to do the like by my self. So if my Neighbour be *overtaken with a fault*, I stand bound in duty to *restore* [that is, to endeavour to restore] *him, in the spirit of meeknesse*, (Gal. 6. 1.): but I am not bound to shew the like tenderness to my self, in the like case. Some other particulars there may be, (though I presume they are not many) which the Commandements of God, that oblige me to my Neighbour, do not impose upon me to perform, at least in the letter of them, or otherwise then in a way of proportion, or equipollency, unto my self. And these variations, which are but interpretations of the said Commandements (respectively) are prescribed and taught (as was even now hinted) in the Scriptures. But the reason of the Rule may be this: All those things, which God judgeth meet to be performed and done by every man unto other, being in their natures beneficial and good unto all those, to whom they ought to be, and are, performed, by whomsoever they are performed, and consequently being such unto every man, though performed unto him by himself; therefore to save the brevity intended in his Law, he enjoyns every mans duty to himself, in the same Commandement with his duty to other men.

Quest. 31.

What is the Fifteenth Rule?

Ans.

Answ.

When two Commandements meet in opposition the one unto the other, so that they cannot both be obeyed, the greater ought to have the homage of obedience performed unto it, the binding force of the lesser ceasing in such a case, so that if the greater be performed, there is no transgression of the lesse. Our Saviour giveth testimony to the truth and usefulness of this Rule, in two or three Instances. First, where the *Levitical Law*, allowing the eating of the Shew-bread unto the Priests only, meeting with the *Moral Law*, which enjoyneth the use of means for the preservation of life, upon such terms, that obedience could not be yielded unto both, gave place unto the latter, and was disobeyed without sin in him that did transgresse it; who (questionlesse) had sinned, if, as the case at present stood with him, and his company, he had not disobeyed it, *Mat. 12. 3, 4.* The *Morall Law*, being the greater, in the juncture of the competition, superseded the authority of the *Ceremonial*, as being the lesse. Again, where the Law injoyning a strict Rest, or cessation from work, on the Sabbath day, as being a law of inferiour consequence, did not oblige the Priests against that Law, by which they stood charged to worship God, by slaying, and offering sacrifices in the Temple, even on that day, this

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being a Law of more considerable and rich import, then the other, *Mat.* 12. 5. Another instance like unto this we find, *Job.* 7. 22. The reason of this Rule is, nothing but what the common light of reason suggesteth, *viz.* That in all Competitions between two things of unequal worth and goodnesse, where both cannot be chosen, or embraced, the more worthy, and weighty in goodnesse, ought to have the preheminance. By the light of this Rule, evident it is, that the Commandements of the first Table, which respect the glory and interest of God, are to be preferred in obedience before those of the second, which concern the interest of the Creature, when both cannot be obeyed. As, when we cannot but either betray, or deny some truth of God which he hath made known to us, and so sin against a great duty of the first Table, or else disobey the Magistrate, Father, Mother, &c. and so expose our selves to the losse of our greatest comforts in the things of this world, yea it may be of life it self, which are all contrary to the sense of the greatest duties of the second Table (in ordinary cases) in this case we must obey the charge of the first Table, and stand by the truth of God with our testimony, and disobey superiours, whatsoever be the consequence of it. It is true, and the instances lately mentioned do confirm it, that the greater duties of the second Table, are, by Gods gracious permission

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mission and allowance, to take place of the lesser duties of the first Table, when there happeneth a competition between them. But the duties of the same degree in both Tables being compared, those of the first, being the more important, ought to have the prehe- minence, in Competitions.

Quest. 32.

What is the Sixteenth Rule?

Ans.

Affirmative Commands are alwayes bind- ing, but not binding to be alwayes practi- sing, or actually doing, what they command; but only at times convenient, and upon re- gular and due occasions. They are (indeed) binding alwayes, to maintain the habits of those vertuous and worthy actions, which they enjoin, or an inward disposition or rea- diness of mind to be doing the things requi- red in them, upon all occasions. Thus when, and where, I am commanded to call upon God, to meditate of his works, to reverence his Word, &c. I am not commanded to be alwayes imployed in the actual exercise of these, or any of these duties, but only to be alwayes prepared and ready for the perfor- mance of them (respectively) upon all op- portunities: and when opportunity serveth, to perform them actually. There is the same consideration of all affirmative Precepts in matters appertaining to the second Table. The Reason of this Rule, is, because it is

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meet that every vertuous and worthy action, as well one as another, should have time and place to be practised, and wrought, the honour of God on the one hand, and the conveniency of the world on the other hand, requiring it. But evident it is, that this could not be (I mean, orderly, and without sin) if any Commandement which bindeth to the practise of any one of them, should bind them to the continual practice of it; inasmuch as a man imployed in one action, during such his imployment, is incapable of any other.

Quest. 33.

What is the Seventeenth Rule?

Ans.

Negative Precepts are not only alwayes binding, but also binding to the actual forbearance of what they prohibit, alwayes, at all times, and in all cases whatsoever; (excepting only such, wherein (haply) God himself, who hath power over his own Lawes, shall grant a relaxation from any of them, unto any man.) Thus the Commandement by which I stand charged not to hate God, not to despise him, not to make him a lyar, (by not believing him) not to murther, not to commit adultery, &c. imposeth a charge upon me to refrain from all these misdemeanours at all times, and never to be found in any of them. The reason of this Rule is, because every evil or sinfull action is alwayes,
and

and in every case whatsoever, repugnant to the glory of God, and contrary to the true and real interest of men. Therefore such Commandments of God, by which these are prohibited, admit of no cessation, or interval in their obliging authority under any circumstance, or circumstances whatsoever.

Quest. 34.

What is the Eighteenth Rule?

Ans.

Where any external duty, whether respecting God, or Man, is required, the inward disposition of the heart and soul, from whence such outward actions, when they are regularly and duely performed, do proceed, is required also. Thus, where the outward Worship and service of God are commanded, a devout, humble, and pious frame of heart is commanded also. So where I am commanded to feed the hungry, to relieve the oppressed, to pray for mine enemies, &c. I am commanded withall to be inwardly loving, mercifull, tender-hearted, &c. The reason of this rule is: because God being a Spirit, delighteth in special manner in the beauty and loveliness of the spirits and Souls of men; as also to see fruits that are outwardly good, growing upon their own proper trees; and not upon those that are counterfeit. And being desirous to make his Law spiritual, and not bulky, or great of body, judged it meet to include his mind and will concerning all

things becomming the inner man, in those precepts, wherein he requires such actions, and deportments which are proper to be performed by the outer man.

Quest. 35.

What is the Nineteenth Rule?

Answ.

Where the external act of any sin is restrained, there all inclinations, inward motions, workings, and stirrings of heart towards the committing of that sin, are prohibited and restrained likewise. Thus where Murder is forbidden, wrath, hatred, envie, malice desire of revenge, with whatsoever moveth in the heart or soul towards the perpetration of that horrid action, are forbidden with it. So where the act of Adultery (under which, according to a former rule, all acts of bodily uncleanness are comprehended) is forbidden, all lustful and wanton thoughts, all secret motions and desires leaning towards that sinful act, are made sinful also. The reason of this Rule may readily be conceived by that of the Rule next preceding.

Quest. 36.

What is the Twentieth and last Rule?

Answ.

One, and the same sin, may in different respects, be prohibited in several Commandments. Thus a mans coveting his Neighbours Servant, absolutely considered, and without any further tendency, is a sin against the

the Tenth Commandment. But as it prepareth and disposeth him to inveigle or intise away this Servant from him, it is a sin against the Eighth Commandment. As it is an act of disobedience unto God, it is a sin against the First Commandment. Many instances in this kind might be given. The reason of this Rule is, the *exceeding sinfulness of sin*, (in the Apostles expression, *Rom. 7. 13.*) on the one hand, together with the large extent, and comprehensiveness of the Law of God, on the other. For the nature of sin is, in one respect, like that of a solid or compacted body, which we use to say, is *plenum sui*, full of it self. Sin (we know) is of kin to the Devil: and if it could speak it might answer to him, that should ask it its name as truly as the Devill did, *Mar. 5. 9. My name is Legion, for we are many.* Every sin hath many sins twisted in it, and these of various and different relations, or aspects, looking awry upon the Commandments of God which oppose them in their way. For the Law of God, by means of the spirituality of it (late-ly opened) meeteth with sin at every turn, nor can so much as an eye, or look hereof, escape it.

Quest. 37.

But why doth the Apostle James say, that whosoever shall keep the whole Law, [mean-

ning in all other points] and yet offend in one he is guilty of all? Jam. 2. 10. Doth he mean that every act of sin, includeth an act of disobedience to every of the Ten Commandments, as well as unto that, against which it is more particularly committed?

Ans.

Not so: But his meaning is, that the Law being one and the same intire Rule of life and behaviour, and proceeding from one and the same Law-giver, and every breach of it made, by the expresse renour of it, liable to the same penalty, or curse, unto which the transgression of all the precepts of it are liable; he that shall violate or transgress any one of these precepts, is guilty of the breach of them all, either because he breaketh that Law, which containeth them all, and is (indeed) nothing else, but them all; or else, because he sinneth against that Authority, or that Law-giver, by which, and by whom, they have been all made, given, and established, by reason whereof the neglect, or breach of any one of them, is the disparagement of all the rest, and implies a disposition to break them all, when occasion serves, as the saying is in the Civil Law, *He that injureth one, threatens many*. Or because he that breaks any one of them, hereby declaring that he feareth not the displeasure of the Law-giver tempteth & emboldneth others to fall foul upon all the rest: which hath a direct tendency in it, to dissolve or greatly

greatly weaken, the Authority or binding-force of the whole Law, and of all the injuries of it. According to that of David, where speaking of wicked men, and aggravating their wicked practices, (in his address unto God) he complains of them, that they had made void his Law. (Psal. 119. 126.) much in such a sense as Christ also chargeth the Scribes and Pharisees to have made the Commandment of God of none effect, by their traditions, Mat. 15. 8, with Mark. 7. 11, 12. Or (lastly), because he that breaketh any one of them, incurreth the same penalty (at least for kind, if not for degree, as namely the same Curse) which is due unto the breach of them all. See Gal. 3. 10, Ezek. 18. 10, 11, 12. compared with the 13.

Quest. 38.

What is the sum of the first Commandment, or of the mind, and will, of God in it?

Ans. w.

That every person of mankind, should deliberately, and with judgement, chuse, own, and honour him, as, and for, their God, and none other with him, or without him.

Quest. 39.

But may, or ought, every man, and woman, without exception, chuse, and own, the true God, as, and for their God? may wicked, and unbelieving persons, do this?

Ans. w.

Although wicked, and unbelieving persons cannot chuse, or own God, as, or for, their God,

God, whilst they continue, and purpose none other, but to continue in their wickednesse and unbelief, (for God will not be the God of such persons, in the desirable sense of the relation, and in which he is said to be the God of Abraham, and the God of Isaac, &c. whilst they remain such) yet may they, through the Grace of God, and the due use of other means, vouchsafed unto them on that behalf, repent of both, and forsake them, and so become *actually* capable, (as *Potentially* they were before) of chusing, and owning God, for their God. For God most graciously offers himself, to become the God of the vilest, and most unworthiest of men, upon their Repentance. So that the Commandement taketh hold of all persons of mankind, without exception, that either are in a state of Repentance, or capable of passing into this estate; onely with the difference now intimated. As concerning those, whom the guilt of the unpardonable sin against the Holy Ghost, hath sealed up to eternal destruction, so that they are absolutely, and for ever, cut off from the love and favour of God, and who are to be looked upon, as being, in this respect, in the same condition with the Devils; it is most probable that neither this, nor any other of the Commandements of God looketh after them, (any whit more then the promises of reward made unto the keeping of them) but onely the Curse denounced against the breach of them.

Quest.

Quest. 40.

What is it for a man, deliberately, and with judgement, to chuse, own, and honour God, (the true God) as, and for, his God?

Ans.

It is, upon a diligent inquiry after, and serious consideration had upon, those grounds and reasons, which demonstrate the comelineffe and meetnesse on the one hand, and the unspeakable beneficialnesse on the other hand, that a man should chuse, and own, and honour, the true God, for his God, and none besides, or with him, firmly to resolve, and conclude, that he will do accordingly, and withall really to do it.

Quest. 41.

Wherein consisteth the comelineffe, or meetnesse, that the creature, Man, should chuse, own, and honour, the true God, for his God; and none other, with, or besides, him? or, how may the comelineffe of these his aſſings be estimated?

Ans.

The comelineffe of these aſſings, by such a creature, as Man is, may be conceived, or estimated, thus, or in these two particulars. First, that a creature endued with the excellent faculties, of reason, understanding, &c. should not onely, or simply, give honour, to whom honour belongeth; but that kind, and degree of honour, which of right appertaineth unto every one. This the light of nature sheweth to be comely and meet. Secondly, that such

a creature, by ways, and means, that are honourable, should consult it's own honour, safety, and well-being, and not through folly, expose it self to shame, and misery; this also is comely for it, in every eye. Now both these are evidently found in this creature's chusing, owning, and honouring, the true God for his God, and no other besides. For first, it is an honour appropriately due unto this God, to be singled out from amongst all others, that are called Gods in the world, yes, and from amongst all other Beings whatsoever, by that creature of his we speak of, and to be owned, and honoured by it, for the God thereof: and it is an horrid and blasphemous indignity, or affront, put upon Him, either not to be owned, and honoured, by this his creature, as it's God; or that any other, whether a God (so called) or whatsoever is, or can be named otherwise, should be taken into fellowship with him in this relation, and honour. Again secondly, this creature, by chusing, owning, and honouring the true God for his God, provideth; and this in a way of the most super-transcendent security; for his honour, and highest degree of well-being. *Happy is that people, whose God is the Lord. Psal. 144. 15. see also Jer. 17. 7, 8.* (with many others) whereas either by neglecting, or refusing, to take and honour him for his God, or by chusing any other in this relation, in his stead, or by joyning any other with

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with him, he shall most certainly consult his own shame, ruin, and confusion, *Jer. 17. 5, 6.*
13. Psal. 73. 27.

Quest. 42.

What may be the import of this phrase, before me, or, as some translate, before my face?

Answ.

The expression may import, or hold forth, a great argument, or motive, to perswade to the observance of the Commandement, in one main point of it; as namely, that if any man shall have any other God, one, or more, but, or besides, himself, though he may think to carry it secretly enough, yet the abomination will be acted before his face, and as it were in his presence, and whilest he looketh on. See *Psal. 44. 20. 21.* Now as the eye and presence of the husband, is a potent obligation upon the wife, whilst she is under them, to refrain all unchast behaviour with other men; and she must be impudent above women, that will play the adulteresse before the face of her husband: so is it a consideration very forceable, and awful, to keep men from going a whoring (as the Scripture speaketh) after any strange God, that they cannot commit this wickednesse, but before the face of that God, who onely is their lawful husband, and whose name is, *Jealous.*

Quest. 43.

What may be conceived to be the reason, why God should in all the ten Commandments, addresse himself unto those, from whom he requires obedience

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unto them, in the second person singular, Thou; Thou shalt have none other Gods, &c. Thou shalt not make to thy self, &c. And so, in all the rest, (for it is plainly implied, though not expressed, in the fifth, which might, be read thus: Honour THOU thy Father, &c.)

Ans.

The reason may be, either, because the Commandements were immediately, and directly given unto the Jews, (& consequentially onely unto the rest of the world) whose national and collective body is very frequently notioned in the Scriptures, as a Person; as when it is called *Israel, Jacob, a Son, &c.* Or else, because God (the Lawgiver) desireth to possesse every particular person of mankind, to whom the Law is given, with this apprehension, That in every precept thereof, he speaketh unto him in particular, and with as much desire, and expectation, to be obeyed therein by him, as if he had not minded, or intended to charge any other herewith, but him onely.

Quest. 44.

What are the more particular, and special duties required in this Commandement, or some of the principal of them?

Ans.

Diligently and conscientiously to seek after the knowledge of God, and to acquaint ourselves with his Attributes and Perfections, as goodness, mercy, wisdom, truth, justice, power, &c. (as he hath discovered, and revealed

vealed them in his Word, and in his Works, as well of Providence, as Creation) as likewise with his counsels, and purposes concerning his intended proceedings, either in ways of goodnesse and bounty, or of wrath and severity, with men, as far as he hath judged meet to afford us opportunity and means to attain the knowledge of them. And further, to be ever and anon provoking, and stirring up our selves by the most effectual considerations, and arguments we can think of, or come to know, to believe, love, fear, reverence, obey, hope in, delight in, rejoyce in, depend upon, pray unto, be thankful unto, plead for, suffer for him, (I mean God) ; yea, and to do all these things with that seriousness of mind, with that high contest of heart, and soul, that there may be a true, and real acknowledgement of the Divine Supremacy, and Greatnesse, in our doing of them; and that we would not lay out our selves at any such rate of acting, upon the account of any creature, or creatures whatsoever. And again to sympathize with him in all his affections (for such the Scripture ascribeth unto him) as to love, as he loveth (whether persons or things) ; and so to hate, as he hateth; to desire, as he desireth; to rejoyce as he rejoyceth; to grieve, as he grieveth, &c. God, in commanding his creature, man, to chuse, and take him for his God, requireth these things of him (with some others of like consideration,) And he that

that taketh no care to incline, or work his heart unto them, especially if he knowes them to be required of him, liveth in disobedience to this Commandement.

Quest. 45.

What are the sins forbidden in this Commandement, or some of the chief of them, that so we may the better judge of the rest also?

Answ.

The great Sin here forbidden is the neglecting or refusing to chuse and take God, the true God, for our God. Together with this Sin, all such dispositions, motions and actings of the heart and soul, are prohibited likewise, which either are absolutely and utterly inconsistent with the great duty of the Commandement (The having the true God for our God,) or else, which ill become those, who have the true God for their God, and which being outwardly acted, give suspicion (at least) that they have not indeed chosen, or do unfeignedly own, this true God for their God. Of the former kind are these, grosse ignorance of the Nature, Properties, (or Attributes) and Counsels of God; such erroneous and horrid perswasions of him, which represent him unto the mind, as if he were (indeed) no God, Atheism, Polytheism (or a belief of a plurality of Gods) prophaneity, despair, a total want of faith in him, of love fear and reverence of him, a disposition prevailing to an habitual and customary neglect

neglect of known Duties, or to the like commission of known sins; hatred of holy and good men, as such, or because such; a revengefull spirit against those that have injured us, or whom we count our enemies, (with some others of like consideration with these). Of the latter sort are these (with the like), a disposition to neglect, or be careless in, the use of means, by which the knowledge, or more perfect knowledge, of God is to be obtained, (as the Reading and Meditating of the Scriptures, attending upon the Ministry of the Gospel, a serious contemplating the works of Creation, a diligent observance of the appearing of God in the course of his Providence, and government of the World, fervent praying unto him for the spirit of illumination, religious conferences, consorting our selves with the Saints, a diligent comparing of the movings and workings of our own hearts, as likewise of the wayes and actings of other men, both good, and bad, with the Scriptures, &c.) So also an inclination to idolatrous, or superstitious Observations, or to plead for them, praying unto dead Saints, or expecting help from them, coldnesse in our affections to the Saints that are living, and those that are born of God, heat in our affections towards either the men, or the things, of the world; pride, or height of spirit in prosperity; fainting, or hanging down of hands, impatency, or dis-

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trust, in adversity, a boldnesse or daringnesse of spirit frequently to omit known duties, to walk in wayes, the lawfulness of which is justly questionable, or in the customary practise of any known sin, though it be never so little, or so esteemed by men, &c.

Quest. 46.

May there any reason be conceived, why this Commandement should have the preheminence, in order of place before the rest, and be made the first?

Answ.

There is this plain reason hereof; viz. Because obedience unto this Commandement (the having, or cordial owning the true God, for our God) is the natural and proper root of obedience unto all the rest, and (indeed) of all true Religion.

Quest. 47.

What is the sum of the Second Commandement?

Answ.

That God will be worshipped with no other Externals, Forms, or Ceremonies, but those only of his own prescription and appointment, and that with these, he will be worshipped; and withall, that, in this respect, he will have men to forbear every thing, that is like to tempt or entise them to the high misdemeanour of False-Worship, [that is, of worshipping him in any other way, or by any other means, then those commanded, or directed

rected by himself] For under the Ceremony or gesture of *bowing to*, or towards a *graven Image*, which is one of the grossest, and most notorious streins of idolatrous and false Worship, are prohibited (according to the sense of the third Rule, layd down for the right understanding of the Decalogue, in the severall Precepts thereof) all other kinds and streins of false Worship whatsoever. And upon a like account, under the *making unto our selves any graven Image, or the likenesse of any thing, &c.* [for religious ends] is forbidden the voluntary putting our selves upon any temptation unto such Worship.

Quest. 48.

Why doth God so strictly, and with such variety and particularity of expression, by such great obligations, and engagements, beyond what is found in any other of the Commandments, prohibite all will-worship, or false-worship, [that is, all methods, wayes, gestures, habits, means of excitement unto devotion, in one kind, or other, which are of Humane device, or contrivance, and made use of by men in their worshipping of him ?]

Ans^r.

The chief Reasons hereof may be these two,

First, because men are exceedingly apt, even impotently inclined, to take such pleasure in, and so to dote upon, their own Inventions, in, and about the worship of God, whereby their hearts are withdrawn and taken off, from

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that reverence and esteem, which they owe unto the true worship of God, prescribed by himself, and from that delight, which they must take herein, if they desire that God should delight in them, or do any great things for them. Even as the sensual contentment and pleasure, which the Adulteress taketh in the imbracings of him that committeth folly with her, alienateth her affection from her lawful husband, unto whom it ought to be constant and intire. The resemblance is very natural, and (as we use to say of Pictures accurately taken) to the life: in which respect the Scripture so much delighteth to set forth the nature of Idolatrous, and false Worship by it. And besides, it seems to intimate, that God taketh a most high and sacred contentment in being truly and purely worshipped, and in those who thus worship him; even as the affectionate husband receiveth marvellous great solace and satisfaction in the Conjugal imbracings of a wife that is chaste and loyal (see and compare, and diligently consider, *Cant.* 1. 16. *Hos.* 2. 19, 20.) It is fully comporting with this notion, that in this very Commandement (as oft elsewhere) he declares and styles himself, a *Jealous God*. Now then, as where the tide is wont to run, and bear up with greater violence and force, than is usual in other places, the banks that are made to defend the country and fields adjoyning, from inundations, and breakings in
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of waters, had need, both to be raised higher, and to be more strongly fortified, then ordinary; so it is but reasonable, that the sinfull propensions in the hearts and souls of men, which are known unto God to be more eruptive, and likely to break forth upon occasion, then others; and when they do break forth, to be of a more pernicious consequence to the greatest Interest, both of Creatour and Creature also; should be restrayned by Laws and Commandements contrived and formed, both in words and matter (as it were) on purpose for so great a service, both unto God, and Man, as the preventing of the breakings out of such corruptions must needs be. This is one Reason.

Secondly, God foreseeing that in after-ages there would from time to time, such a generation of men rise up in the world, yea and in his Church it self, who would, not only give up themselves to be acted and led by a spirit of spiritual whoredoms and fornications, and pollute themselves over head and ears, with idolatrous, superstitious, self-devised, and men-devised Worships, in several kinds; but also, with all rigour, as by imprisonments, confiscation of Goods, excommunications, oppressions, and vexations in all kinds, yea and sometimes by banishment, yea and by threatening, and inflicting death it self upon them that would not submit, would attempt the Loyalty of the Sons and Daughters of God

amongst them, and compel them to drink of the same cup of abominations with them: God (I say) foreseeing this, partly to qualifie and allay, if it might be, the sacrilegious rage of such oppressours; but chiefly (I conceive) effectually to antidote the souls and consciences of his children against the deadly poyson of yielding unto, or complying with, such defilements in his Worship, being under such sore temptations to commit this folly, and hereby to cause a breach between their God and their souls, was graciously pleased to fortifie his Commandement against foreign and false worships, at an higher rate, then he had done any of his Commandements besides. Other reasons might be given: but these two, at present, may suffice.

Quest. 49.

What are the sins more particularly forbidden in this Commandement, or some of the chief of them?

Ans.

All neglect, all voluntary omission of the external worship of God at times convenient, and when we are called to it, as omission of Prayer (publique, and private) of hearing the Word Preached, of attending upon the ordinances of the Lords Supper and Baptism (if duely and purely administred); of Fasting, of Giving of Thanks, of Singing of Psalms. Again, the making, or having, Images,

ges, or Representations, to help or further us in our Devotions, worshiping of God in, or before, an Image, or with posturing our faces (with observation and upon a religious account) towards any part of the Heavens, East, West, &c. Praying unto him by the mediation of Saints, adulterating or corrupting, any the Ordinances of Divine Institution, with any Cerimonious devices of our own, communicating in any of them being thus adulterated (especially without declaring openly, and beforehand, our dislike of what we know to be spurious and corrupt in their administrations) the introducing into the Church any other Ordinances but these, the exercising of our selves in such man-devised observations, which are commonly known to be taken up and practised by men in a way of Religion, and with a conceit of commending themselves highly unto God by them, as going on Pilgrimage, disciplining their flesh with whipping, with wearing rough and harsh garments, with a strict observance of such and such hours, as well by night as by day (which they call, *Canonical*) for the duty of Prayer, with forcing themselves to say over so many *Pater Nosters*, and so many *Ave-Maries*, from time to time, and, through fear of falling short, or being out in their tale, to keep and adjust the account by letting fall of Beads, with fasting at such times chosen by themselves, and at no other, with perpetual

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abstinence

abstinence from flesh, from handling or touching money, from propriety in any worldly estate or goods; and generally all such practices and wayes, of humane injunction, or recommendation only, wherein we discover our selves, or give suspicion, that we place any confidence, or hope of acceptance with God. In like manner, all such actings, or expressions of our selves, whereby it appears that we are afraid of Gods displeasure, either for the omitting, or not doing, of what he no wayes requires of us; or else for the doing of that, which is our duty to do. To fear Divine displeasure upon either of these accounts, is, in propriety, and strictness of notion, that which we call *Superstition*; although use and custom have extended the signification of the word to other things also, of a differing nature from these. Yet again: In this Commandement are likewise prohibited all such actings, and disposings of our selves, whereby we expose our selves to the danger of being drawn aside to the love and liking, and hereupon to the practice of Idolatrous and false worship, making false worshippers of God our intimate and bosome friends, frequenting the Assemblies, the gaudy Temples, the services, or devotions, of Idolaters; carelesness or perfunctoriness in performing the true worship of God (for this also disposeth, and exposeth, men to the danger of declining to false worship.)

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Quest. 50.

What are the Duties more particularly required in this Commandment? or some of the principal of them? (For, according to the second Rule, every negative Commandment includeth his affirmative opposite to it.)

Ans^r.

The general Duty here required is, that at times convenient, and as oft as any providence, or opportunity inviteth us, we worship the true God purely, according to his will; that is, in such a way onely, in, and by such outward means, and with such rites, as himself hath taught, and prescribed in his Word. Under this General, these more particular duties are enjoyned; diligent and constant attendance upon the Ministry of the Gospel, (where no reasonable impediment hindreth); so upon the administration of the Sacraments, and all other Ordinances of God, regularly managed, and dispensed, in the Church, and publique *Christian* assemblies, as prayer, discipline, fastings, thanksgivings, &c. Again, (according to the Doctrine of the tenth Rule given) the diligent use of all good means, to prepare, and fit us, for the due worship of God, is here commanded also; as the reading of the Scriptures with care and conscience, meditation, praying in private, religious conferences, minding and honouring those, that are most exemplary in worshipping God; a provident ordering, and

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contriving of worldly occasions, that no pretence about these may be a snare unto us, to cause us to lose any of the golden opportunities of worshipping God, &c.

Quest. 51.

How, or in what sense, doth God threaten, that he will visite the iniquity of the Fathers upon the Children, unto the third, and fourth Generation, of them that hate him?

Ans.

First, God doth not threaten to visit the *sins of the Fathers upon the Children, &c.* but onely when he finds them in the Children, as well as he did in the Fathers. This he plainly declareth in those words, *of them that hate me*: which are restrictive, and interpretative, of the preceeding threatening; and imply, that unlesse the *Children*, in their respective Generations shall hate him, [that is, the cause being put for the effect, (a frequent dialect in Scriptures) shall sin against him, as their Fathers did] he intends not the Threatning against them. See for this Ezek. 18. 14. &c. Secondly, the reason why God doth not say, that he will visit the *Childrens* own sins upon them, but the sins of their *Fathers*; nor again, that he will visit the sins of the *Fathers* upon themselves, but upon their *Children*; the reason hereof (I say) may be, because God judgeth it meet, many times not to punish in this world, [with any exemplary punishment, or judgement, which kind of punishment he meaneth

meaneth by the word *visit*] the first Transgressors in a Family, or race, but rather patiently to await the trial and proof of their Posterity, (*to the third and fourth generation;*) and accordingly as these shall be found, either to repent of, and turn from their Fathers sinfulness, unto God, or to go on, and continue in the same, or like course of provocation; so either to shew them mercy, and blesse them, their Fathers sins notwithstanding; or else to fall heavy upon them, with some signal judgement, or other; as filling up the measure of their Fathers sins, (which it seems, was but half full before; and so not as yet, according to the estimate of divine lenity, and patience, ready for judgement); and redoubling their provocations. So that God, when he threatens to *visit the sins of the Fathers, upon wicked Children*, not their own sins, or wickedness, signifieth, or implieth, that, had these *Children* been the first of their race, that had been wicked, and not been the *Children* of wicked *Parents*; although their wickedness had been the same, or as great as now it is, they should, or might have escaped the *visitation* here threatned (for I suppose that God by this threatning, *I will visit the sins of the Fathers, &c.* doth not imply, that he will never, or in no case, *visit* [with temporal judgements] the sins of the Fathers, upon themselves, as well as upon their Children, (being wicked also); the current of the Scriptures will ill bear such

a sense as this : but only declareth, that when and though he doth suffer wicked Parents to go unpunished, yet their Children, if they follow them in their wickednesse, shall be sure to hear from him in wrath and judgment, and that because they are the Children of such Parents, as well as because they are wicked themselves). Hence it is, that when God threatneth the *Jews* with any severity of judgment for their wickednesse, we so frequently meet with the mention of the Fathers iniquity (though now dead) as well as the Childrens who are the persons threatened in this, or the like form of words, *you and your Fathers*, Jer. 44. 21. So *Ezekiel*, was charged to remind the people, that *they, and their Fathers, had transgressed* [or rebelled] *against him*, when he was sent by God to denounce judgments against them, *Ezek.* 3, 2. And so holy men very frequently in their confessions, knowing it to be their duty to justifie God in his judgments whether already inflicted, or only denounced in the clearest and fullest manner they could, upon this account confesse and acknowledge, as well the sins of their Fathers as their own. *For our sins* (saith *Daniel*) *and for the iniquities of our FATHERS, Jerusalem and thy people are become a reproach to all that are about us*, *Dan.* 9. 16. See further, and compare *Lam.* 5. 7. *Jer.* 14. 20. *Jer.* 3. 25. *Neh.* 1. 6. *Neh.* 9. 2. 16. 34. *Psal.* 78. 57. 58. The Godly King *Josiah* in his confessorie Message
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to the Prophetesse *Huldah*, mentioneth the sin of *their Fathers* only, as the cause, or means of kindling the wrath of God against him, and his people, 2 *King.* 22. 13. 2 *Chro.* 34. 21. Yea and God himself in pleading the equity of his proceeding in judgment against men, is wont to alledge and insist upon the iniquities of the Fathers as well as of the Children, threatned, or punished by him, *Then shalt thou say unto them, Because your FATHERS have forsaken me, &c.* Jer. 16. 11, 12. *Your iniquities and the iniquities of your FATHERS together, &c.* Esa. 65. 7. See also Levit. 26. 39, 40.

Quest. 52.

May there any reason be conceived, why God should ordinarily, or (at least) very frequently, visit the sins of the Fathers upon the Children (in such a sense, and upon such terms, as you have now declared) rather then upon themselves?

Answ.

There may more reasons then one be well apprehended of this dispensation of God. But I shall insist only upon one, which I conceive to be one of the most considerable. This is, that when he doth use severity in judging and punishing his Creature, it may appear that his Creature is not simply or barely obnoxious unto punishment, that is, not only so farr sinful or delinquent to such a degree, that he may justly punish him, but that he is (in the

the Apostles expression, *Rom. 9. 2.* καταρτισμένος ἐστὶ ἀπὸ λείαν that is, fully, or perfectly and every waies prepared, or fitted and (as it were) accomplished for destruction; and so for that punishment, whatever it be, that shall be inflicted on him. Neither doth God judge it sufficient for the glory of his Righteousnesse, or Justice, in his penall Administrations, that he may be *justified* in them [as *viz.* by some exquisite or profound Argument, or Plea, made on his behalf] but that he may be clear when he judgeth; that is, that the equitie and reasonablenesse of his judgments may appear out of hand, and by their own light, and as the Sun appeareth unto the World, *Psal. 51. 4.* Compared with *Rom. 3, 4.* The Scripture in several places, and in several veins of notion, presenteth God under this Character *viz.* as littlese and indisposed, and (as it were) without heart to punish [in any degree of severity] untill the wickednesse of men be grown to some considerable maturity, and height. As

First, Where he compares the degree, or proportion of sin, wherher in a person, or people, before which he usually forbeareth to destroy, or inflict any severe punishment upon them, unto a *measure*, which must be *fulls* before he can lift up his hand against them in such a way. Thus the reason which he gives unto *Abraham* his Friend, why he would not presently settle him, or his posterity in the possession

possession of the Land of *Canaan*, was, because the sin of the *Amorites* (who were the present inhabitants of this Land, with some other Nations) *was not yet FULLED*, Gen. 15. 16. See also *Mat.* 23. 32. *Ezek.* 7. 23. *Dan.* 8. 23. *Nab.* 3. 1, 2, 3. &c.

Secondly, Where he signifieth, or implyeth, that he must find men unexcusable in the way of their sinning, before he enters into any district judgment with them, See *Rom.* 1. 20. & 2. 1, 2. &c. Now many gracious vouchsafements from God unto sinful men, are requisite to render them *inexcusable*, amongst which the riches of his *χρηστότης, ἀγαθία, μακροθυμία*, that is, of his goodnesse, forbearance, and long-suffering (*Rom.* 3. 4) seem to be chief, according to that, *Rom.* 9. 22. *What if God, willing to shew his wrath and to make his power known, endured with much long-suffering, the vessels of wrath fitted for Destruction?* That is, either untill they be fitted, or, to be fitted, (or as the word, *κατασκευάσθαι* properly signifieth, *completely fitted*) for destruction. These two things are here plainly implied.

First, That without *much long-suffering* by God, sinners are not *completely fitted for destruction*, at least not for such a destruction, wherein God may make his *wrath and power known*.

Secondly, That God is not *willing* [that is, free or inclined] to make his wrath and power known in the destruction of sinners, untill they be fully and completely prepared for

or destruction, [that is, untill they have sinned with such an high hand, or upon such tearms, that nothing can, with reason, or colour of equity, be pleaded, why they should not be destroyed.]

Thirdly, (and lastly) That Character of disposition of God we speak of, is held forth, where he designs the *stopping* of mens mouths in order to the making of them subject to his judgment. *That every mouth may be stopped, and [so] all the World become vñbdinos τῷ θεῷ*, subject in judgment unto God, [or, *subject to the judgment of God*] as if men were not liable or *subject to the judgment of God* [meaning, with that full, and through *subjection*, wherein he must find them, before he proceeds in judgment against them] untill their consciences shall silence their tongues from all pleading for them, *Rom. 3. 19.* This is of some affinity with the former, See *Mat. 22. 12, 13.* So then this may well be a reason, why God many times deferreth the visitation, or severe punishment of the sins of Fathers, untill he finds the Children, to the third and fourth Generation, walking in the same or like way of iniquity with them. The patience of God shewed unto wicked Parents, rendreth their Children, if they prove wicked also, much more obnoxious unto the judgment of God.

Quest. 53.

What may be the reason, why God extendeth his Threatning of visiting the sins of the Fathers upon

upon the Children, unto the third and fourth Generation *only, and no further?*

Ans/w.

Because the knowledge of the wickedness of Fathers, or Fore-fathers, may steadily, distinctly; and with certainty of report, arrive at their posterity in the *third or fourth* descent, by means whereof, if they do not consider; and take warning, they become inexcusable: whereas afterwards, as in the fifth and sixth Descent, and all succeeding, the memorial of the wickedness of their Fore-fathers begins to be as an old story, the ground and original, and consequently the truth, whereof, are uncertain, and so the story itself not so apt to affect, or make any lively impressions upon the minds of men. Besides, God limiting and confining himself in his punishing of sin, unto the *third and fourth Generation*, but enlarging himself in *showing mercy to those that keep his Commandments, unto thousands*, plainly declareth, how much more propense he is to reward the righteous than to punish sinners.

Quest. 54.

Why doth God, in this Commandment, rather then in any of the rest, threaten to visit the sins of the Fathers upon the Children?

Ans/w.

Because Children and posterity, are not in so much danger of being wicked, or of provoking God upon their Fathers account, or

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by imitating and following them, in any other way of wickednesse, as in the way of Idolatry, and superstitious worship of God: especially if the Fathers have had peace, and prospered in the world, in the way of this sin, and the Children been partakers with them in these things. A lightsome Instance hereof we have in the contest of the people with the Prophet, Jer. 44. 17. *But we will certainly do whatsoever thing goeth forth out of our own mouth to burn incense unto the Queen of Heaven, and to poure out drink-offerings unto her, as we have done, we and our Fathers, our Kings and our Princes, in the Cities of Judah, and in the streets of Jerusalem: for then had we plenty of victuals, and were well, and saw no Evil. But since, &c.* And that Children (generally) are more apt to inherit (and commonly do inherit) the superstitious and idolatrous principles, and practises of their Fathers and fore-fathers, rather than any other of their sins, (not relating unto these); as well the Scriptures, as our own observation of the course of the world in this behalf, may sufficiently inform us: *Hath any nation (saith God himself) changed their Gods, which yet are no Gods? Jer. 2. 11. See 2 Kin. 17. 28, 29. & 30, 34. & ver. 41. Thus: So these Nations feared the Lord, and served their Graven Images, both their Children and their Childrens Children: as did their Fathers, so did they to this day.* For brevity sake, I omit many other places, pregnant with confirmation

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tion of the point in hand; as *Exod. 20. 24.*
30. Amos. 2. 4. 5. King. 15. 31. 1 King. 15. 26.
&c. Quest. 55.

*Why should Children be more prone to imitate
 and follow their Parents in ways of Superstitions
 and Idolatry, then of other sins?*

Answer.

One reason hereof may be, because though
 these be very horrid, and highly provoking
 sins, yet have they an appearance and shew
 of *Wisdom*, (*Coloss. 2. 3.*) and devout affec-
 tions towards God, which no other sin hath.
 We know, how plausibly and confidently, the
 Doctors of the Romish persuasion plead the
 cause of their Superstitions, and Idolatrous
 worship. Another (in conjunction with this)
 may be, that Children, for the most part, are
 naturally inclined to think honourably and re-
 verently of their Parents, especially in things
 appertaining unto God, and to Salvation;
 and in this respect have a natural avernesse to
 disparage their Religion, by rejecting, and ex-
 changing it for another; and by such a practise
 or means, as this to seem, jealous or doubtful
 (at least) lest they dyed under the displeasure
 of God, and so are cursed eternally. And
 because there is ordinarily, such a strong in-
 clination in Children to own, and cleave un-
 to, that manner and way of worshipping
 God, wherein their Fathers, and Fore-fathers
 went before them, hence (I conceive) it is
 that God, in the Scriptures, makes it an ag-
 gravation

gravation of the sin of such Children, whose Fathers were true Worshippers of the true God, when they turn aside into waies of Idolatry and Superstition, that they worship gods, whom neither they nor their *FATHERS* have known. Jer. 19. 4. Deut. 12. 6. & 32. 17. and so likewise that he stiles Idolatrous persons, and Nations, the Parents or the Fathers and Mothers, of those who imitate them in their worship and Religion: *Thus saith the Lord unto Jerusalem, Thy birth, and thy Nativity is of the Land of Canaan, thy FATHER was an Amorite, and thy MOTHER an Hittite* [meaning that the Inhabitants of *Jerusalem* complied with these Nations in their Religion, such as it was, as readily, as if they had been their natural Parents] Ezek. 16. 3. Thirdly, out of that Hope, and perswasion, which are very incident to Children and posterity, That it is well with the souls of their Parents, and Fore-fathers, in the state of death, they are inclinable, yea and desirous, (though at some peradventure) to be with them, when they dye, and to fare as they fare. And conceiving that the same Religion and way of worshipping and serving God, is a likely means to bring them into the same condition with them after death, hence they resolve to professe and practise none other. Fourthly, (and lastly) that which is as considerable, as any of the former, Persons given up to Idolatrous and superstitious Worship

ships are more generally if not universally given up likewise unto some other kind, one or more, of sin and wickednesse besides. We need not appeal to the Authority of Scripture record for the confirmation of this (though here be plenty of it to be found), that part of the *Christian* world, which have made conscience of worshipping the true God purely, and without the pollutions of flesh-devised worship, for severall hundreds of years last past, have given a loud testimony unto the truth hereof in one particular, the crying sin of Cruelty with the blood and heavy oppressions of many of them; and besides, have all along known enough, and at this day know, of the vitious and wicked practises of those, who have turned aside unto their own Idolatrous and superstitious inventions in the worship of God. Now persons, superstitiously addicted, being conscious to themselves of many foul sins, which they know to be displeasing unto God, when through the patience of God they escape punishment for them, and live on peaceably and prosperously in the world, they are apt and wont to ascribe no lesse then a kind of mediatorie and arroneing vertue unto their superstitious observances, impuring their prosperity and freedome from punishment under the commission of so many sins, unto these; as if God had as high an esteem of them, as themselves. This also might be evinced as a truth unquestionable

from the Scriptures (I mean, that will wor-
shipp and persons devoted to Apocryphal
Bibles and ordinances in the service of God;
are high in confidence, that for their sakes,
they come off with God upon the better
terms for their sins) but that it would occasion
more profanity than is needful. Yea, it is ex-
tremely probable (and a tough branch it is of
the tree of my persuasions) that such an ima-
gination, being by Satans subtile motion,
taken into the society, and made one of the
thoughts and apprehensions of men, makes
the Christian world so impotently, yea fu-
siously, devoted to superstitious devices of
all kinds, as it is known to be at this day. No
marvel then if the children of Idolatrous and
Superstitious Parents, being seasoned in their
youth with such a principle as this, be even
precipitately disposed and inclined to walk
after their manner in worshipping and serving
God, Who would not desire to be of such a Re-
ligion, by means of the profession and practise
whereof he may gratifie his flesh with what
pleasures of sin he pleaseth, without danger of
being judged by God for it?

Quest. 56.

Why doth God in this Commandement, rather
then in any other, insist upon his Jealousie, de-
claring himself to be a Jealous God, to deter men
from the breach of it? For, I the Lord thy God,
am a Jealous God, visiting, &c.

Ans.

Anſw.

The reason may be, because his worship is the marriage-bed, wherein, he claiming himself to be the only lawful husband (in the notion of a spiritual or mystical marriage) of his creature, desires to solace himself with this his Creature-Wife, offering himself likewise to be enjoyed by her with like satisfaction and contentment. And (doubtless) when God is chastly, and purely, and affectionately worshipped by his Creature, the greeting between them is mutually pleasing and delightful in a very high degree: the richest contentment which the most passionate and endeared yoke-fellows in this world can take in the mutual enjoyments each of other, is but a shadow, a cold and heartlesse kind of resemblance of it. Now then God; being conscious unto himself of the ardent love, the dear and tender affections which he beareth unto his Creature (in respect of this marriage-relation) and of his most bountiful and royall intentions towards It, as his wife, when he shall for a while have made tryal of her love and loyalty, and withall that he hath acquainted her with, and several wayes made known unto her, all this, He cannot but be very impatient, and full of indignation, that his beloved Wife should, under such great engagements as these, pollute the marriage-bed, and play the Adulteresse in his worship, by corrupting her self with strange Ordinances

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(that never came out of his heart or soul) therein; yea, or should but wantonly dally with frivolous and impertinent Rites or Ceremonies; though she should retain and practise somewhat of his true worship with them. (For *jealousie* in an Husband (we know) is not only provoked with the grosse and compleat act of Adultery in his wife, when it comes to his knowledge; but also with all leight and loose behaviour; whether in words, looks, or gestures, which may reasonably occasion any suspicion that way.) And the more the heart and soul of a man is drawn out unto the wife of his bosome, in love and dearnesse of affection, and the more kindly he hath expressed himself unto her from time to time, with so much the greater rage is his *jealousie* like to break out against her, If he shall at any time come to understand that she hath been disloyal unto him: which yet, because of his present affections unto her, and out of a desire that himself may alwayes enjoy the pleasure and contentment, and she the benefit and solace of them, he endeavours, by the best means he knoweth, to prevent. And (questionlesse) God, in this Commandement concerning his worship, remindeth his Creature (man) of his nature of *Jealousie*, not so much with an intent to gain the more equitable plea, in case his creature shall at any time provoke him to expresse himself in the great severity of it (this, at most, is but his

his secondarie intention in the case) as to prevent and cut off all occasion from himself of ever exercising it to his creatures prejudice; yet this not so much by terrifying the creature with the sound, or mention of it, as by dissuading, or taking it off, in a rational way, from whatsoever is likely to provoke, or engage, him to such an exercise. For as he that *doth good* [and is resolved to continue so to do] hath no cause to *fear the Power*, though he *beareth the sword*, and this *not in vain* (Rom. 13. 3, 4.) but hath reason, or cause in abundance, to refrain from evill, and to do still that which is good, because of this *sword*: in like manner men have the greatest and weightiest reason in the world, because of the *Jealousie of God*, to keep themselves chaste and pure in his Worship; but whilest they do this, and with their whole heart are purposed and resolved to do none other, they have no reason at all to be terrified with it. But (certainly) the nature of *Jealousie*, duely considered, as *Solomon* describeth it [*For jealousy is the rage of a man, therefore he will not spare in the day of vengeance: He will not regard any ransom, neither will he rest content, though thou givest many gifts*, Prov 6. 34, 35.] and the *jealousie of God* estimated by this description, with it's reasonable allowance for the dreadfulnes of the *power of God's wrath* above the *rage of man*, it will be found the most irrational thing under Heaven, and at a most desperate

desperate defiance with all principles of common prudence, for a man to stain the honor of the marriage-bed of his Creator (I mean, his Worship) by imbaseing it with any thing of a meaner original, then Divine. That the worship of God prescribed by himself, is notioned in the Scriptures as the marriage-bed, into which he invites his Creature, with an intent to communicate himself in secret as an Husband unto it, might be demonstrated from all those places (which are exceeding many) wherein the pollutions of his worship with humane Inventions, are set forth by the Metaphors of Adultery, Whoredome, Fornication, &c. as likewise from some others besides these. But I judge it not so necessary, the argument, or inference, being near enough at hand to be descried by a little consideration; and besides, somewhat hath been already spoken to such a purpose in the Answer to the 48. Question of this Chapter. Those words of the Spouse, or Church, to *Christ* (there pointed to) *Also our bed is green* (Cant. 1. 16.) are meant (according to Mr. Brightman, who is the best Expofitor of this Mystical piece of Scripture, that I have yet seen) of the Temple purged, and the Ordinances of Divine Worship restored to their native purity, by the Religious King *Josiah*, in the 18. year of his Reign, whereof we read, 2 King. 23. & 2 Chr. 3. 4.

Quest.

Quest. 57.

Why should the bringing in, or using, of any foreign Ceremony, or Rise of Humane invention and contrivance, be looked upon by God, as adulterating and corrupting his worship, and hereupon provoke his jealousy, especially when the worship prescribed by himself, is performed, and exhibited unto him also?

Answ.

Because it is the sovereign priviledge, and prerogative of God, as well to nominate, appoint, and enjoin his own worship, as to be worshipped with it. This is clear, both in the Scriptures, and in Reason. *And they have built the high place of Topheth—to burn their sons and daughters in the fire, WHICH I COMMANDED THEM NOT*, neither came it into my heart, (Jer. 7. 31.) The wickednesse of their Act, who devised this new kind of worship, or devotion, is not here estimated, either by the unnaturallnesse or barbarous Cruelty of it, nor yet by their intendment of it unto the honour of the Idol *Moloch*, but only by this, that God commanded it not: which plainly implyeth, that it is an usurpation, upon, or of, his Prerogative: when men set up any worship, or any piece or appurtenance of worship, without his Command, and that for want of the impresse of Divine institution upon it, it is highly provoking in the sight of God, how specious or pre-

pretensible soever it may be otherwise, or with men. See further upon this account, *Jer. 19. 5. Jer. 32. 35. Isa. 66. 4. Dent. 17. 3.* From these words, (*Dent. 27. 5.*) *And there shalt thou build an Altar unto the Lord thy God, an Altar of stones: thou shalt not lift up any Iron tool upon them; it is of ready observation.*

1. That men have itching desires to be beautifying and adorning the worship of God with their additional and artificial devices, judging it too simple, plain, and homely, unless they shall put decency and comeliness upon it.

2. That God notwithstanding doth not any whit more allow men to put to, then to take from, that which he hath ordered and directed in this kind; according to that strict charge delivered once and again unto men, in the Law: *Ye shall not ADD unto the word which I command you, neither shall you diminish ought from it: that you may keep the Commandments of the Lord your God, which I command you: (Deut. 4. 2. Deut. 12. 32. Josh. 1. 7. Prov. 30. 6.)* In this last place the words are: *Add thou not unto his words, lest he reprove thee, and thou be found a lyar,* [in that thou promisedst unto thy self, approbation and favour from God, as doing him worthy service in compleating his Word with thy Supplements, when as thou meetest with nothing from him but displeasure, in a
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penall reproof, for such thy presumption. In Scripture, that which deceiveth, or disappointeth a man, whether it be a person, or thing, is frequently termed, a *Lie*: and he that deceiveth himself with vain hopes, or expectations, which are a kind of promises made unto a mans self, may be termed a *Liar*; as well as he that promiseth unto another, and disappointeth him. *Dent.* 33. 29. *Psal.* 66. 3. according to the *Hebren.* So likewise *Psal.* 18. 45. See this noted in the margent of the larger Bibles of the last Translation]. You may, unto the former texts, add *Rev.* 22. 18. and apply it to the matter in hand, *Eccles.* 3. 14. Now, to add unto the worship of God, is the same thing in substance (if it be not a degree above it in impiety, and presumption) with making additions unto his Word: As it is a greater crime in a woman to admit of dalliance with another man, then to report her husbands sayings with some addition of words of her own.

From hence it appeareth, how insufficient and weak a plea it is to justify the plowing with an Oxe and an Asse together in the field of Gods Worship (I mean, the making up of a service, or worship of God, of divine and humane prescriptions, blended and intermixed the one with the other) that such rites and ceremonies, which are decent, may be allowed in the worship of God, not being prohibited

hibited by him, although they call men their Fathers. For from what hath been now argued from the Scriptures, it is fully evident, that as God by saying *Thou shalt not Commit Adultery*, hath restrained men from the carnal knowledge of all the women in the world, every mans lawfull Wife only excepted; although he hath named none of them, and though many of them be very fair, and comely: so hath he excluded from part and fellowship in his worship, all ceremonies whatsoever of forraign invention, without naming them, how decent or comely soever any of them may seem in the eyes of men. For otherwise, to call any ceremony in the worship of God *decent*, being of a Creature extraction, is that grand absurdity, which Logicians call, *Contradictio in adiuncto*, as if a man should talke of cold fire, or dry water. The most tattered patch, tipt off a beggers coat, and stitched upon a new cloke of the most Orient Scarlee and richest trimming otherwise in the most visible place of it, would every whit as well become this rich Garment, as the most plausible and best conditioned ceremony that ever was born of flesh and bloud in the worship of God. There is no man more desirous of uniformity in the worship and service of God in his Church, yea of such an uniformity which I conceive to be most, yea (rather) only feasible, than I. For I presume there is no person, that owneeth the name of a *Christian*, but

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is willing and free to subscribe, and practise, that worship in all points, which he knoweth or believeth, to be prescribed by God himself. They are the grand enemies to the Uniformity we speak of, who obtrude upon the Consciences, either of weak and tender, or of strong and understanding *Christians*, such ceremonies, & formalities in the worship and service of God, which being heterogeneal and apocryphal, are so conditioned, that they are not in reason like to yield any better fruit, then those *foolish and unlearned questions*, as, the Apostle calls them, which (he saith) *in-gender strifes*, 2 Tim. 2. 23.

And as God in the Scriptures from place to place, claimeth it as his appropriate prerogative, to order and prescribe his own worship, not allowing any Creature, part or fellowship with him herein; so doth reason it self invest him with it accordingly. For to make it any waies meet, or (indeed) tolerable, for a creature to have the least of his fingers in amending, improving, or advancing the worship of God appointed by himself by any additional supplement thereunto of his own devising, this horrid supposition must be made, and subscribed, *viz.* that God either knoweth not what is good and meet for himself, or that he is neglective of his own good, and had rather be provided for, in the concerns of his Glory, by the good will and wisdom of men, then by his own.

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So then, it being the prerogative of God, claimed, and appropriated unto him, by himself, and adjudged unto him, by the clear light of Reason itself, to be the sole founder and disposer of his own worship, how can he look upon any thing of Creature-conivance practised herein, as a member, or part of it, but with an eye of provoked jealousy, and as a blasphemous pollution of his worship, equivalent (indeed) to the setting up and worshipping another God, or Gods with him? For it being acknowledged a branch of divine sovereignty, to appoint divine worship, he that in the performance of this Worship shall allow, or practise, any thing, as somewhat, or as a part of it, which is devised by a Creature, doth by this practise, or allowance, intitle such a creature to Divine Honour, and maketh it equal with God. Therefore in all will-worship there is Idolatry committed, yea and such Idolatry, which, though it may be thought too hard a censure, to call palpable, or grosse, yet will the practise of it (and how much more, the first excogitation of it? and how much more then this, all forcible compulsion unto it?) render men, (endued with reason and understanding (as it were) on purpose to inable them to judge *righteous judgment*, and this, where *appearance* tempteth them to judge otherwise) extremely obnoxious to the severe jealousy and judgment of God.

Quest.

Quest. 58.

What is the summe of the Third Commandment?

Answ.

That we conscientiously restrain all such behaviour, and demeanour of our selves, in thought, word, and deed, whereby any contempt, neglect, or disesteem, is likely to accrue, either from our selves, or others, unto any the holy and honourable things of God: and that on the contrary in all the said waies and respects, we so carry our selves in, and about, and towards these things, that we may, as farre as is possible, cause a reverence and awe of them, in the consciences and souls, both of others and our own.

Quest. 59.

What are the particular duties required in this Commandment, or some of the chief of them?

Answ.

To meditate, and speak of, upon all occasions, with reverence and due circumspectness, the names and titles of God, his nature, attributes, word, ordinances, servants, works, both of Creation, and of providence (mercies and judgments): In like manner to hear his word preached, to call upon his name (both in publique, and in private) to exercise our selves in all other ordinances, and parts of his worship, with desire, zeal, care, diligence, frequency, faith, joy, humility, &c. So to make confession of our sins, with brokennesse

of heart, and contritenesse of spirit, and with unfeigned purposes of future amendment. So also to swear by the name of God (whenever we are called, or have a just occasion to swear at all) in truth, in judgment, and in righteousnesse (*Jer. 4. 2.*) To use the comforts of this present life, meat, drink, apparel, house, sleep, recreation, &c. with thankfulness, and moderation, with frequent and earnest prayer unto God, that they may be all sanctified unto us [that is, that we may be quickened, encouraged, and disposed with all cheerfulnesse and freedome of heart to serve him, by means of our enjoyment and use of them.]

Quest. 60.

What are the sins forbidden in this Commandment?

Ans.

Some of the chief of them are these: blaspheming the name of God, sweating by it customarily, vainly, rashly, falsely, maliciously: swearing in like manner by Creatures, as by bread, drink, life, light, faith, troth, &c. So likewise banning, cursing, imprecating evil in the name of God, or otherwise, against any creature (especially because we judge our selves or ours injured, or neglected, by them) making use of the name of God, or any of his titles, in charms, sorceries, or spells; seeking to the Devill, by witches, wizards, conjurers, astrologers, for help or relief, in sickness, losses, or for the knowledge of things future: def-

despising, neglecting, carelesse or irreverent using and repairing unto without preparation, any the ordinances of God, as reading of the Scriptures, hearing the word preached, prayer, sacraments, fasting, &c. Neglecting to acquaint our selves with the titles, attributes and providential dispensations of God, neglecting or omitting to make a due and seasonable use of them, in administering admonitions, exhortations, reproofs, counsels, comforts unto others; or our selves, living scandalously in a profession of Christianity, &c.

Quest. 61.

What is it properly to take the name of God in vain?

Ans.

The word *vain*, and *vanity*, signifying in Scripture, both that which is false, and that which is frivolous (that is, which is of a slender, or no consequence) indifferently, to take or to take up, as the word more proper signifieth) the name of God in vain, importeth some such act, by which a man impaireth, (or, the degree tendency whereof is to impair) the honour and reverence of one, or other of the names and titles of God, which whilst they are contumeliously and unworthily handled by the tongues of some, they commonly have, in the hearts and consciences of all: Or more particularly thus: To take the name of God in vain, is to use it, either upon some trivial or impertinent occasion, or for

the confirmation of somewhat that is false.

Quest. 62. What is the meaning of this Clause, The Lord will not hold him guiltless?

Answ.

The Lord will surely judge and punish him, as a person guilty of a great sin. The expression is figurative: and the figure according to the notion whereof it is fram'd is, when words properly taken signifie little, but import, or intend much. *Rhetoricians* give it the name of *Meiosis*, or *Lipron*. It is very frequent in the Scriptures. *It shall not be accepted* (*Levi. 19. 7.*) that is, it shall highly provoke me (as the next verse maketh plain): See the same Phrase in the like sense, *Levit. 7. 18.* So *Mat. 10. 42.* *Verily I say unto you, he shall not lose his reward;* that is, he shall be exceedingly rewarded. *And thou Bethlehem art not the least,* &c. *Mat. 2. 6.* meaning, that this City should be of very great note and fame amongst the chief Cities of *Judah*. Again, *1 Cor. 10. 5.* *with many of them God was not well pleased,* meaning, that he was most grievously displeased with them. Once more: *Revel. 12. 7, 8.* — *and the Dragon fought, and his Angels; and prevailed not;* that is, were utterly vanquished, and overthrown. Some learned men rather conceive of this form of speech, as proper to the *Hebrew* tongue, and lay down this as a general rule; that Adverbs of denying signifie the contrary of that, to which they are applied.

plied. Both conceptions give the same Emphasis and import that kind of Expression, or phrase, whereof we now speak. So that the meaning of the words——*will not hold him guiltlesse*, undoubtredly is, will most certainly and severely punish him. But this threatening is to be understood, as (more generally) threatnings in Scripture against other kinds of sins and sinners, are; namely so, that the execution of them is not intended, when the offender takes Sanctuary at a true and timely Repentance.

Quest. 63.

May there any reason be given, why this and the former Commandement only, should be delivered with Threatnings against those, that should transgresse or disobey them? For there is no threatening found in any of the rest?

Ansiv.

Besides that general Threatning, wherewith the whole Law, and every Commandement of it, is sanctioned, ratified, and confirmed, *Cursed is everyone that continueth not in all things, which are written in the book of the Law to do them*, Gal. 3. 10. (cited Gospelwise, that is, with more perspicuity of sense and meaning, from *Deut.* 27. 26.) there may this reason be conceived, why the two Commandements mentioned, should be strengthened, and disobedience unto them endeavoured to be prevented, by particular threatnings annexed unto them (respectively) namely be-

cause the corrupting of the worship of God, and the profanation of his name and holy things, are of a more pernicious and destructive consequence to the observation of all the rest of the Commandements, and so to the very life and soul of Religion, then the transgression of any, yes of many of the others. This might be argued and proved to any man satisfiable with reason. But because this engagement cannot be well performed without more discourse, then will be contained within the Limits of my intended brevity; and withal, the truth of it being of no difficult apprehension; or belief, even without any discourse at all, upon these considerations, I shall leave it (at present) to shift for it self amongst the thoughts and judgments of men. And this further might be added unto it, that notwithstanding the most pernicious consequence of the violation of these Commandements (even now named) yet God foreseeing that there would in future ages, from time to time, arise men of corrupt interest, and daring wits and consciences, that would by captious and insinuating disputes, attempt to elude his mind and intent in them, perswading and imboldening men to such actions, wherein they should sin against them; and further, foreseeing that these men would (for the most part) have the powers of this world on their side, not only to countenance or strengthen them in their way, but to double and treble the

the tempting force of their Arguments, and disputes, with the fear of the material sword; God(I say) fore-seeing that these things would be, might in mercy to the precious souls of men, render the transgression of these Commandments, so much the more formidable, and by special threatnings of his displeasure against the breach of them, over-balance the temptations, both of plausible and circumventing arguments, and likewise of the frowns and threatnings of the greatnesse of this world.

Quest. 64.

What is the sum, or scope, of the Fourth Commandment?

Ans.

That the day appointed by God for a religious rest (which we formerly shewed and proved to be the first day of the week, or the Lords day) now under the Gospel: See the Answers to the 11, 12, and 13. Questions of this Chapter, be wholly and intirely disposed of by us accordingly, both in reference to our selves, and to those that are under our government and power, as well persons, as labouring beasts (in case we have any of the one kind, or other, so related to us) that is, according to the intent and mind of God in the Commandment, which are discovered and made known to us in several passages of Scripture, upon occasion.

Whether are Christsians under the Gospel, obliged in duty to keep this day with the same rigor or strictnesse of observance, wherewith the Jews observed their Sabbath, or stood bound to observe it?

Ans.

The *Jews* in, and about, the observation of their Sabbath, stumbled at the same stone, at which many *Christians* are apt to stumble in the course of their obedience, or of their intended obedience, both unto this, and some other of the Commandements of God. For they, out of a mis-guided conscience about the mind of God in his Commandement of their Sabbath, in some rigid (yea and in some very ridiculous) observances and practises over-acted his mind herein; whereas out of the same principle, or a worse, they omitted other things of more weight required of them by God in that his Command. But further to the Question you last proposed, I answer, by distinguishing thus: If by rigor, and strictnesse of observance, you mean, in general, a strict observance of, or obedience unto, the mind and will of God in the Commandement, as now it is upon a new account (as hath been shewed formerly) commended unto us by *Christ*, and his Apostles; it ought (doubtless) to be observed by us with the same rigor and strictnesse, with which the *Jews* stood bound to the observation of their Sabbath.

bath. For *Christ* came not to grant dispensations unto men to neglect, or omit, the least *iota*, or tittle, of the will of God concerning them, but rather, on the contrary to inable, quicken, and engage them unto a richer, and more compleat conformity hereunto, then was expected from men before his coming, by reason of their want of those large helps, assistances, and advantages, for that purpose, which he brought with him into the world, (*Heb.* 8, 7. 8, 9, 10). Indeed being a Priest of a new Order, he came to make, and made an alteration, or change, in, or of, the Law, (as the Apostle teacheth us, *Heb.* 7. 11, 12.) For instead of a numerous retinue of troublesome and burthensome ceremonies, which he hath taken away from the Law, he hath, by his authority and command, substituted an increase of the fruits of Love, and of mutual services, one unto another. *Gal.* 5. 13. Therefore,

Secondly, If by rigor, and strictnesse of observance, you mean, a strict observance of the same things in particular, whether actions, or forbearances, which the *Jews* stood bound to observe in their keeping of their Sabbath, *Christians* are not bound to observe their Sabbath, or day of rest, with the same rigor, or strictnesse. Yea it seemeth, that for some space of time (and how long, is uncertain) before *Christ* had nailed unto his Crosse the hand-writing of ordinances, that was against us (*Col.* 2. 14.)

14.) God had remitted somewhat of that strictnesse, which at first he required of the *Jews* about the observation of their Sabbath. For at first it was said unto them, *ye shall kinde no fire throughout your habitations upon the Sabbath Day*: and again, *whosoever doth work therein, shall be put to death*, *Exod. 35. 2, 3*. Yet before the time specified, they, yea the strictest of them, the *Pharisees*, made invitations and feasts on this day, which could not (lightly) be performed, without both kindling fires and work done (by some, or other). And yet were they herein blamelesse. For *Christ* himself accepted an invitation to one of their Feasts, and was present at it with other guests, (*Luk. 14. 1. 3. 7.*) neither was the making of this feast, any work either of necessity, or of mercy, or relating to the worship of God (as is evident) neither was his work, who on the Sabbath day at the command of *Christ*, took up his bed, and carryed it (*Job. 5. 8, 9.*) properly a work of any of these Characters. Their Sabbath dries journey, of the lawfulness whereof unto them, no man, I suppose, ever made scruple, is somewhat of the same consideration. Of the enlargement of their liberty as to these and the like particulars, in procedure of time after a more strict imposition upon them at the first, a fair account might be given, but that my design of brevity is against it. So that the *Jews* themselves in after-times, did not observe their Sabbath,
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nor (as it seems) stood bound to observe it, with like strictnesse, in respect of some particulars (and who knowes in respect of how many) unto which they were bound about the time of the first delivery of the Law thereof unto them, and this by Gods own interpretation of his Law. Nor is it an easie matter to make it out clearly from the Scriptures with what either strictnesse, or liberty from things burthensome and grievous, they stood at any time bound to observe it. It seems they were not at any time bound to observe it upon any such termes of strictnesse, but that they ought, and (doubtlesse) might well, call it a *delight*. (*Isa. 58. 13.*) Yea God himself numbrell it amongst their feasts, and with the same breath (as it were) threatneth to cause their *mirth*, and their *Sabbaths* to cease, *Hos. 2. 11.* And some of the *Jewish* Doctors themselves; by the day of their gladnesse (*Num. 10. 10.*) understand their Sabbath (as *Mr. Ainsworth* noteth upon the place). The greatest outward strictnesse unto which the *Jews* were tyed in the keeping of their Sabbath (as farr as can be gathered from the Scriptures) consisted,

First, In abstaining from bodily labour, and servile work, from which notwithstanding, they were not so strictly restrained neither, but that in cases of necessity, (and the compass or measure of this necessity, who can justly measure, or estimate). As likewise in cases

cases of a religious import, they might, yea in all cases of the former consideration, and in many of the latter, were bound thus to labour and work.

Secondly, In forbearing to set any of their Children, servants, or cartel, about any such labor or work, excepting only in the two cases mentioned.

Thirdly, In a serious preparing of themselves privately, or with their families (if they were heads of any) for the more publique and solemn worship of God, in the Tabernacle, Temple, or some of their Synagogues.

Fourthly, In repairing duly on this day to one or other of these places, and there to join with their Brethren that were present, in the publique worship of God.

Fifthly, In exhorting and perswading, if need were, those of their families to accompany them hither, and to behave themselves reverently in the worship and service there.

Sixthly, In meditating, pondering, and hiding in their heart, the word of God, after they have heard it read, preached or expounded unto them.

Seventhly, In exercising mercy, as well towards their Beasts, as toward their Brethren upon occasion.

Eighthly, (and lastly) in refraining all idle, vain, and impertinent communication, all discourting of worldly businesse and affairs, all leightnesse and uncomelinesse in behaviour, all indul-

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indulging themselves, and giving way to their hearts in their secret workings against the Sabbath, as detaining them from their worldly occasions longer then they can willingly or well bear, &c. That the *Jews*, in the observation of their Sabbath, were obliged by God unto these particulars, may I suppose be proved from the Scriptures: but I do not remember any thing further, having the least shew of rigor, or strictnesse that was required of them upon this account. For to say, that this was further required of them, that in the evening or close of their Sabbath, they were to gather up by Repentance, what they had scattered in the day by forgetfulness, or other infirmities of the flesh, and humbly to crave of God in Prayer the forgiveness of the iniquity of their holy things, and to blesse him with thanksgiving for his holy ordinances, and the like, amounteth to no more (upon the matter) then to say, they were bound on that day to do that which they stood bound to do every day besides, not to add, that to blesse and praise God, yea and to pray unto God for things needful, and comfortable, and especially for forgiveness of sins, upon those terms of a gracious audience and acceptance, on which the *Jews* might do both, are so far from deserving the name of things strict, or rigid, that *David* who perfectly understood their nature, and propriety of working, pronounceth them *pleasant*, and *joyfull*.

joyful. See and compare *Psal.* 135. 3, with *Psal.* 63. 3, 4, 5. (& many other places in the *Psalmes*). Concerning the daily offering that was to be doubled upon their Sabbath daies (*Nam.* 28. 9, 10.) this was indeed a little more trouble (and but a little neither) to those that served at the Altar: but it did not render the service of the day any whit more troublesome unto the generality of the people. Now certain it is, that *Christ*, who came to call the servants of God unto a farre greater liberty in his worship and service, then was permitted unto them under the Law of *Moses*, hath not incumbered the observation of the Christian Sabbath with any austerities of duty, or service, either positive, or privative (I mean, either in things to be done, or in things to be forborne) beyond what was charged upon the *Jews* in the keeping, or for the sanctifying of their Sabbath. If then their Sabbaths notwithstanding any seeming severity, or rigor of those injunctions, unto which they were eyed to submit in the keeping of them, were yet a *delight*, and *dayes of gladness and mirth* (as we heard) unto those that loved and feared God amongst them: how much more should good *Christians* under the Gospel, rejoice in keeping holy their Sabbaths, the Ordinances and services which of have more marrow and farnesse, much more heavenly sweernesse in them, then theirs had, the external observation of them in the mean

mean time, being no whit more charged with any thing grievous, or burthenfome to the flesh, but rather much eased, and better accommodated unto their comfort, if not otherwise, yet by the farr richer, and more gracious supplies of the Spirit; which also they may obtain to what measure they shall desire, if they shall stirre up themselves to ask them of God accordingly?

Quest. 66.

What then are the duties required of Christians in this Fourth Commandment, or such of them, by which an estimate may best be made of the rest?

Ans.

First, in this Commandment, they are enjoined to remember in the six daies preceding that their Sabbath, or day of holy rest, is drawing near, and will be with them in the course of it: and that they be accordingly diligent and carefull so to dispatch, contrive, and settle their worldly businesse within the compasse of these daies, that if it be possible, no temptation from hence may lye upon them to violate the rest of their holy day, when it cometh. Next, in the morning of this day, being come, to sanctifie and prepare themselves for the regular observing it, as well in respect of inward as outward requirements, by a serious and effectual meditation of the high concernments (for their well-being both in this life and in that which is to come) of a

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conscientious observance of this day, and also of the manifold dangers and great evils both to soul and body that are justly to be feared upon the contempt or neglect of it. Then by prayer as time and opportunity will permit or otherwise by short and fervent ejaculations, to put themselves into the best capacity they can, for a fruitful attendance upon the ordinances of the publique worship of God, and to repair unto them accordingly in due time, and in the injoyment of them to behave themselves with an exemplary reverence, and fear: and if they have Children (capable of instruction) or servants under them, to use all *Christian* wisdom, with gentlenesse and gravity, to bring these unto the love and liking of the same practises with them in the religious keeping of such daies; and withall to be tender and careful that they do not make the worship and service of God wearisome, or burthenesome unto them (before they know what it means) by any importune urging, pressing, or compelling them to religious duties beyond their strength, and what they are well able to bear, or to perform; which may soon be worse and more grievous unto them, then to be held to their ordinary labours; and so without tasting any spiritual benefit intended by God by the observation of this day, they shall be in effect deprived also of that corporal benefit, of ease and refreshing, which was in special manner designed by him unto
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such as these, in his appointment of such a day. Besides the duties mentioned, we are further required in the Commandement, to exercise our selves in works of mercy, as God ministereth occasion, and affordeth means, as in visiting the sick, in relieving the poor, in counselling those that are in straights, in comforting the abject, and those that are afflicted in mind, &c. So to perform works of necessity with heavenly minds, and in other cases both to forbear our selves all bodily labour, and works of our particular callings, as likewise to imploy our Children, Servants, or others, about any businesse of this world; to reject or suppress all secret thoughts and motions of a worldly, or sinful import; to refrain all leight and uncomely behaviour, all recreations, which are either unlawful, or scandalous, all discourings about worldly affairs, &c. and generally whatsoever is repugnant to our edification in faith and holinesse, which is the great end of the Commandement.

Quest. 67.

What are the sins forbidden in this Commandement?

Answ.

Some of them are these. Not to remember in the six daies before, that there is such a day, as a day of an holy rest, unto *Christians*; or that this day is near at hand; so to neglect our concernments in the affairs of this world in these six daies, that the day of rest, when

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it cometh, will find us, by reason of such a neglect, under a temptation, to prophane it, when it is come, so to despise, or under-value the conscientious observation of it, as either wholly to neglect all preparing of our selves or others under us hereunto, or else to be very sleight and negligent in what we do in this kind: to absent our selves upon any false or frivolous pretence, from, or to come late unto, the publique worship of God, and assemblies of his people, to be carelesse and loose in our attention to what is delivered in the name of God unto us, or in hiding or laying it up as a Treasure, in our hearts and minds, when we have heard it: to indispose our selves, either by the quantity or quality of what we eat, or drink on this day, to any of the duties of it: to give way to any drowfie, or sleepy humour, or disposition, whilest it is growing upon us in the time of hearing; to imploy our selves, or others, children, servants, or cattel; or to set on foot, or to entertain discourse about any servile work, or worldly businesse, for the present doing whereof there is no reall necessity; to use any recreation either unlawful, or offensive unto others; to think the day over-long, or tedious; or to wish our selves at present liberty to follow either our sensual pleasures, or worldly profits; not to be inwardly free, and cheerfully apaid in these and all other, whether performances, or forbearances, that are requisite

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in the due observation of the day; not to offer a sacrifice of praise and thanksgiving unto God in the evening of the day, as well for his gift and appointment of such daies, as for all the good we have received, by means of his blessing upon us in the duties performed by us, in the keeping of this day, together with a peace-offering of humbling our selves before him for our failings, and fallings short of fulfilling his will and pleasure concerning us in the observation of the day, &c.

Quest. 68.

Whether are these words, Six daies shalt thou labour, and do all thy work, to be taken, as a command, or as a permission only?

Answ.

They are not to be taken, as either the one, or the other, if we mean, absolutely and properly, but in a sense compounded (as it were) both of a command, and a permission. For simply and absolutely to command labour appertaineth not to the first table but to the second, and is enjoined in the eighth Commandement here (according to the import of the second, fourth, and fifth rules formerly laid down in this Chapter). Yet it is proper enough to the first table to require labour or work, in a relative consideration, as namely in order to the observation of the Commandements hereof (respectively). And in this respect is labour, and working in the *six daies*, required in this fourth Commandement; viz.

so farre, as is necessary to put us into a condition of more liberty, and freedome of mind, to attend upon the duties required, in a regular observation of the day of rest here enjoyned. Further then this, the words you inquire about, are permissive only.

Quest. 69.

God then having commanded us to labour, and work, all the six daies, in case we find our selves in a defective capacity for the due sanctifying of the seventh day, without labouring all the six, whether is it lawful for men, suppose in any kind or degree of the most lawful Authority over us, to command us off from labouring on any of the six daies, be it to attend upon ever so considerable a work otherwise, as prayer and fasting, or the like, especially not knowing, whether they shall not hereby cast a snare upon us, in making us lesse free in our minds to a regular and strict observance of the day of rest appointed by God, then we were likely to have been, had we been permitted to labour in our callings the full time granted unto us?

Ans^r.

If the occasion, upon which we are by any lawfull authority, required to desist from our ordinary labour on a week day, be justifiable and good, as the turning of our selves before God by prayer and fasting, with others, for the turning away some heavy judgment of God either lying upon us, or threatning us, or for the obtaining of his blessing upon
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any lawful and necessary undertaking for publique good, or the like, it is rather God himself then men, that taketh us off from our labour, in such cases. *In that day* (saith the Prophet *Esa.*) *did the Lord of Hosts call to weeping and to mourning, &c. Esa. 22. 12.* Now God commanding us to *labour* the *six daies*, &c. with no other intent, or for none other end, then that being free from worldly cares and distractions, when the day of his holy rest cometh, we might be in the better frame and composure of mind to yield obedience unto him, in the due observance of it, it may with comfort, yea with confidence, be expected from him, that when in obedience unto him otherwise, we shall forbear working on any of the *six daies*, he will so interpose with his good providence on our behalf, that we shall suffer no such prejudice thereby in our worldly affairs, but shall be in as good (or rather in a better) condition to observe the day of rest as without such a forbearance we were like to have been. About the time when the Law of the former Sabbath was given unto the *Jews*, there were many festival solemnities, within the Circuit of the year, enjoined by God, and to be observed as well on any of the *six daies*, as on the seventh, as often as the daies of the month, unto which they were fixed in their institutions (respectively) happened to be any of these daies: and yet we hear of no complaint from

any, that by being deprived of their labour on one, or more, of the six daies upon such an account, they were disadvantaged, or discomposed in the least, for the sanctifying of the Sabbath. We read likewise of fasts proclaimed by the Kings of *Judah*, one by *Jehosaphat*, a good King, 2 *Chr.* 20. 3. another by *Jehoiakim*, a wicked King, *Jer.* 36. 6, 9. we read of a third, proclaimed by *Ezra*, a godly Ruler *Ezra.* 8. 21. 3. Nor is it like that any of these were kept on the Sabbath day. However, the Fast prescribed unto the *Jews* in captivity, by *Queen Ester*, was required by her to be kept three daies together (the occasion being very urgent and weighty) *Esth.* 4. 16. So that she judged it lawful, as the occasion might be, to take people off from their weekly labour, at least for two daies together, without fear of putting them upon any temptation of violating the rest of the Sabbath. Indeed for persons in authority to compell people to forsake their ordinary work on any of those daies on which God hath either commanded or permitted them to work, to attend either upon such ordinances of devotion, which being of humane prescription, are not like to have the quickening presence of God in them, or be it upon ordinances of divine institution, as preaching, fasting, giving of thanks, &c. when the occasions or grounds, upon which they are forced from their labours to attend them, are in pretence only warrantable

table and just, but in reality and truth have nothing in them to justify such a divorce between men, and their lawful imployments, being either frivolous, or wicked, as the ground of *Jezebels* fall was, *I King. 21. 9, 10.* and so of those hypocritical *Jews*, *Esa. 58. 4* In these cases (I say) and upon such grounds as these, to wrest mens labour, of which they should eat, out of their hand, is no better in the sight of God, then oppression, begotten either of ignorance, or impiety.

Quest. 70.

At what time, or hour of the 24, of which the natural day consisteth, doth the Christian Sabbath begin?

Ans.

I do not know that this Question, or the matter of it was ever taken into consideration in any of the reformed Churches abroad. Amongst us, some both Ministers, and private Christians, have judged themselves bound in conscience to make diligent inquiry after the precise truth in the case, that so they might not, either through carelesnesse, or ignorance, either take from, or add to, or alter any thing in the Commandement of God concerning the time of that holy rest, which he hath enjoined. These (as it seems) take it for granted, that God both under the Law, required of the *Jews*, and under the Gospel requireth also of *Christians*, not only an intire and compleat natural day, consisting of 24 houres to

be sanctified for a day of an holy rest, but further, that the beginning of this day be computed from a precise fixed point of time, belonging to the said 24 houres. The former of these suppositions cannot well be admitted, either with reference unto the *Jews*, or *Christian Gentiles*, at least if we take the word, *sanctifie*, or *keep holy*, (in the Commandement) in the sense wherein it is generally understood, in the opening of the Command, [namely for exercising our selves in holy duties] and extend it to the whole time of the 24 houres. For God (doubtlesse) doth not require of men to sanctifie (in this sense) the said whole day (consisting of 24 houres) which includes the night, as well as that, which we call the day; nor more then about the one half of it, or rather such a proportion of it, as they usually bestow in their ordinary labours on the other six daies. This the expresse words of the Commandement seem to imply: *Six daies shalt thou labour &c. but the seventh day is the Sabbath of the Lord &c.* as if he had said: the day of thy rest, shall answer, or be the same, in duration with one of the *six daies* of thy labour: as the day of thine ordinary labour, so shall the day of thy sacred rest be. For the latter supposition, that we stand bound by precept from God to enter upon, and begin the duties of the sanctification of our Sabbath, at a fixed and determinate point of time (as either, in the evening of the foregoing

going day, when some hold the *Christian Sabbath* beginneth, as the *Jew's Sabbath* did; or in the morning, or first peep of the (artificial) day following, which is the more common opinion of professors amongst us; or, as some others conceive, at the midnight between; judging the Sabbath then to begin) the Supposition (I say) might take place in reference to the *Jews*, inhabiting in their own land, and their Sabbath (at least with a very small, and scarce-discernable variation) their countries being one and the same, and this of small extent, in which respect, evenings, and mornings, began much about the same point of time in the most distant parts of it. But it cannot be supposed that the Sabbath, or day of rest, the observation whereof is incumbent upon *Christians*, should, in reference to them all, begin precisely at the same point of time, in respect of the vast distances, east, west, north, and south, between the several countries and places of their dwellings. For by reason hereof, the beginning of the day (and so of the evening) unto those that inhabit farre Eastward, is by many houres sooner then unto them that live as farre remote unto the West. So then (with submission unto those that are able to give a better account) the best way, and most agreeable to the intimation of the words of the Commandement (as was lately noted) to compute the beginning and the end, of the *Christian Sabbath*,
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is to estimate them by the time, when labouring men, in the climate, or country, where we live, do ordinarily begin, and end, their daily work or labour.

Quest. 71.

What is the summe of the fifth Commandment?

Ans.

That every person of mankind, capable of the knowledge of the Law, behave himself towards all others, whether Superiours, inferiours, or equals, according to the natural, proper, and due exigency of these relations, in their severall kinds and degrees, (respectively) unto them, and consequently, that they be diligent and careful to inform themselves of what is due from them unto men, by verue of, and right of claim from, these relations, as also to prepare, inable, and fit themselves for the performance of all things accordingly.

Quest. 72.

What are the duties, or some of the chief of them, which inferiours owe unto their superiours?

Ans.

Superiours are of different kinds, as either natural, civill, or ecclesiastique. If then you ask concerning the duties, which are due in common unto all these from their respective inferiours, they are these and the like. To pray for them; to honour and reverence them,

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Not to neglect, or despise them, for wants, or weaknesses incident unto men; but to cast a covering of love over them; not to envie, or grudge them the preheminance, which God hath given them: but to stand up and plead their cause, as farre as with truth, and a good conscience they may, against those that shall disparage them, or speake evill of them, &c. If you desire to know the duties, which are more particularly due unto the several kinds of superiours mentioned, from their Inferiours (respectively) it were bertet to propound distinct Questions concerning them.

Quest. 73.

What are then the duties, which the superiour, which you terme Natural, may justly, and as his due, expect from his inferiours?

Ans.

Under the three generall heads, or kinds of Superiours mentioned, there are several distinct, and more particular species of superiours comprehended: and according to the difference of those contained under every of the said heads, some difference there may be in the duties due from their Inferiours, unto them: which difference of duties, may be sufficiently apprehended, partly by the light of nature, and partly by the written word of God. Of that kind of superiour, whom nature and the law thereof makes such (concerning which you now require) natural Parents, Fathers and Mothers, by whom we received our

our lives and being in the world, are the chief. Some of the principal duties, which their Inferiours, their Children, owe unto them, are these, and the like (being specialities of those generall duties, which, as was even now declared belong in common to all the kinds of superiours,) to be content with such provisions, or allowances in outward things, as meat, drink, apparel, lodging, liberty for recreation, company, placing out to trades, or callings, &c. as they (their Parents) are either able, or judgmeet, to make for them; to accept of chastisement from them for their misdoings; not muttering, repining, or waxing sullen, but giving them reverence, to be ready and cheerful to do what they command them (in things that are lawful); not to grieve or discontent them by any undue-behaviour, as by giving them froward or cross answers, by stubbornesse, idlenesse, wastfulness, keeping vain company, neglecting what they entrust them with, or the like: so also, to ponder, and treasure up, their wholesome counsells, and instructions, and to practise them, as occasion shall be; to imitate their vertues, not to seem to take notice of their infirmities, unlesse it be to cover them, not to despise them for their Age, Poverty, or Sufferings, but to be so much the more respectful of them, and helpful unto them, not to dispose of themselves in marriage without their consent, not to disclose their secrets; not to hold

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hold familiarity with their known Adversaries, &c.

Quest. 74.

Is there any other species, or under-kind, of that sort, or kind of Superiour, which you call, naturall?

Ans.

He that is aged, is a kind of Superiour, and such by nature, unto him, whose years are but few (comparatively). The Superiority of the husband in respect of the wife, is best referred to this kind also. He that excelleth in spiritual gifts and abilities for edification, is a kind of superiour likewise, in respect of those, who are beneath him in such endowments. That of Masters in respect of their servants, more properly belongeth to the second, which we called, politique.

Quest. 75.

What are the duties which younger persons owe unto those, that are ancient?

Ans.

To rise up before them, to give them precedence of place, and liberty to speak first, or before them, to submit themselves unto them, &c. But these are to be reputed duties belonging to the younger in reference to the aged, only in ordinary cases, and when either both the one, and the other are private persons, or at least when the younger is such. For otherwise, if the younger be, either in respect of some political, or ecclesiastical

saistical office, superiour to him, that is ancient and a private man, (which is a case that frequently occurs) the order of nature in this Case, is to give place to the order, as well of Civill, as of Ecclesiastical, or Church-constitution, and the duties mentioned to interchange givers and receivers.

Quest. 76.

What are the duties wherein the wife stands bound unto the Husband?

Ans.

To submit her self, and to be subject unto him, in every thing, as unto the Lord. Eph. 5. 22. 24. to reverence and honour him, to be helpful and faithful unto him, to delight in his presence, to please him in all things that are honest, and comely, not to provoke, or grieve him, in any thing, as by froward or trouble answers, by sharp or loud speaking, by repeating matters of former discontent, by sullenness, by sowness or lowingness of countenance, by aptness to take offence at his words, or actions; by neglecting his counsells or desires, his kinsred, or friends; by wastfulness of his estate, by slothfulness, or carelessness in those household affairs, which appertain to her inspection and care; by impatience or discontentedness under such troubles, or crosses, which are daily incident unto the best families, by an unseemly fierceness or sharpness of carriage towards children, or servants, by affecting over-costly or garish attire,

rire, by any leight, wanton, or suspicious behaviour; by frequenting places or company which he disliketh; by any expressions of a prophane or ungracious spirit, by not giving her best assistance unto him, that God may be daily and duely worshipped in the family (with other the like).

Quest. 77.

What is required of those that are inferiour in gifts, or abilities, for edification, as in wisdoms knowledge, utterance, tongues, &c. by way of duty, towards those whom God in such endowments, hath made superiour to them?

Ans.

They ought to honour and respect them, as persons raised up by God amongst their Brethren, for their furtherance and help upon occasion; in the things both of their present comfort, and eternall peace; so again, to give testimony unto, and vindicate the good gifts of God in them, against those, that shall any waies vilifie or disparage them, to pray for them, that God will please to increase their store, and make them more fruitful, and keep them humble under the greatest increase that shall be given them; not to judg them, or take offence at them, in case they take liberty in some things, which their consciences will not suffer them to take &c.

Quest. 78.

What are the duties, which inferiours are in this Commandment, charged with towards those that

what are their superiours in a Politique, or civill consideration, as Magistrates, or rulers in the civill states, and masters over servants?

Ans.

The Lawes of magistrates, being clearly consistent with the Lawes of God, (whether written in the Scriptures, or dictated by the light of Nature) ought carefully and conscientiously to be observed by them. Such laws of theirs, unto which they cannot, without sin, or a doubting conscience, yield a practicall obedience; they ought to subject themselves unto passively, that is, patiently and with a meek spirit, accept of that punishment, which they impose upon the non-observees of them. The persons of their Magistrates, yea though they be none of the best, they ought to reverence and honour, as being set over them by the providence of God, under him to rule and govern them for their good; and so, to defend them with their estates, bodies, lives, when necessity requireth; to pay them tribute and custome willingly, to pray for them, and this more particularly then for other men, to vindicate the justnesse of their authority, their honour, and reputations, as farre as with truth and a good conscience we can (when occasion requireth) and (however) not to reproach, revile or speak evil of them, &c.

Quest. 79.

What is here required of servants as due from them unto their Masters?

Ans.

Answ.

To count them worthy of all honour, to obey them in all things [that are lawful] to please them well in all things, to shew all good fidelity towards them, to be subject unto them with all fear, not only if they be good and gentle, but even though they be froward, not answering again, not purloining from them *Tit. 2. 9, 10. 1 Tim. 6. 1. Coloss. 3. 22. Eph. 6. 5, 6. 1 Pet. 2. 18.* (compared).

Quest. 8c.

What are the duties, wherein we stand obliged towards our Superiours in a spiritual or Church-consideration, as Pastors and Teachers, and such as are over us in the Lord?

Answ.

To esteem them very highly in Love for their work sake, *1 Thes. 5. 13.* To obey and submit our selves unto them, *Heb. 13. 17.* To attend upon their ministrie, to receive their doctrine, being found upon tryall agreeable to the Scriptures, with gladnesse of heart; to give up our selves unto it; to imitate and follow them in their *Christian* and exemplary walkings; to assert their innocency against the revilings and slanderous tongues of men; to give a free and full testimony, upon occasion, unto their *Christian* worth, and those good things of God that are in them; to stand by them, countenance, and encourage them, under the injurious dealings and practises of wicked men against them; to make them par-

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takers with us in all our temporal good things, Gal. 6. 6. to pray earnestly for them, not to grieve or offend them by a loose and unworthy conversation, or by any unseemly action, &c.

Quest. 81.

You have declared the duties, which God in this fifth Commandement requireth of inferiours to perform unto their superiours of all the three orders or kinds, Natural, Political, and Spiritual. Now inasmuch as you taught us formerly, that where the duties of Inferiours towards their Superiours are commanded, there the Superiours are likewise charged with reciprocall deportments in the nature of duties, towards their Inferiours; Will you please further to declare, what God here enjoyneth Superiours (according to the respective kinds of superiority mentioned) to perform unto their Inferiours? Only by the way, giving us an account, if you be able, why God might please to signifie and expresse superiours of all kinds, by the names of naturall Parents, Father, and Mother; as also, why the Commandement plainly, and in termes imposeth upon children (and in them upon all other inferiours likewise) their duties towards their Superiours, leaving these to understand, or take notice of their charge, by way of consequence only, or from the admonitions, or demands, of their consciences, being diligently informed by the Scriptures concerning it? But first (I pray you) your answer to the former of these.

Ans^r.

Ans.

Superiours in every kind may be commended by God unto us, by the names of *Fathers* and *Mothers*, yea and be so stiled by way of Item unto themselves, because these are sweet and pleasant names, and (very probably) intended by God, both to signifie what affections ought to be in all superiours towards their inferiours, and what reciprocally should be in these towards them; as that all superiours should be as loving, tender, and careful over those that are under them, as *Fathers* and *Mothers* are over their children; and again, that inferiours should be as ready, willing, and cheerful, to obey their superiours, as children are their natural Parents.

Quest. 82.

Have you any thing for an answer to the latter of the two Questions lately proposed?

Ans.

Inferiours, and more particularly *Children* (who are first intended in the Commandment, and as significatours of all the rest) are not so apt, or inclined, to enquire after their duty towards their superiours, nor yet (ordinarily) so apprehensive or capable of it otherwise; no nor yet so forward or willing, to exhibite or perform it, being known, as superiours (in general) and more especially natural Parents, *Fathers* and *Mothers*, are of their duties towards them. It is a saying not more common, then true (some few excep-

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tions there may be, as to all, or most general rules, there are) that love descendeth, but ascendeth not [the meaning is, that comparatively, or in a like proportion, it seldome ascendeth.] One reason whereof may be, because the interest of propriety, which the superiour hath in the inferiour, is greater, and more properly such, then that which the Inferiour hath in his Superiours: Children are more the Parents, then Parents are the Children [that is, the Parents have more to do with, and more right to imploy, dispose, and make use of, their Children, to their mind and contentment, which answers the notion of propriety, then the Children have in respect of their Parents]. In like manner, Subjects are more the Prince's-his, or his to whom they owe Subjection, then he is their's. Now as it is naturall for men to love their own, in what respect or degree soever they be their own (whether they be things or persons) so it is naturall also for them to love those things or persons more, (*cæteris paribus*, as we use to say) which are more their own, and wherein their propriety is larger, and more compleat, then those in either kind, which are lesse their own. So then Parents (and there is a like consideration of other superiours, in reference to their inferiours respectively) being naturally more inclined to act the parts of Parents towards their Children, and to do that which becommeth them in reference unto them,

them, then Children are to perform their duties towards their Parents; this may be somewhat of the reason why God in this Commandment, so expressly chargeth Children with their duty towards their Parents, and Parents implicitly only, and consequential-ly with theirs towards their Children.

Quest. 83.

Now if you please, declare (with what brevity you can) the duties which God, in this Commandment, requireth of superiours in all the three kinds you mentioned, towards their inferiours, respectively; beginning with the duties of those, who are by nature such, and so proceeding unto the others. And first, what are the duties of Parents, Fathers, and Mothers, towards their Children?

Answ.

To be affectionately inclined towards them and to manifest and manage such their affections, by a conscientious and constant ingagement of themselves in the use of all good and likely means, both to make their condition good and prosperous in this world, and happy and blessed also in that which is to come; as, by a timely consecrating them unto the service of God by Baptism, by frequent and fervent prayer unto God for them, by bringing them up in the nurture and admonition of the Lord, by a *Christian*, honest, and discreet behaviour of themselves before them, by keeping them under government, and in

subjection, with love, wildome, and gravity, not provoking or discouraging them, by training them up to some honest course of life, or calling, by correcting them for their misdoings, seasonably and with moderation, not with anger or fiercenesse, but with compassion; by allowing them convenient food, raiment, and liberty; by a timely providing for them fitting consorts in marriage (if need be); by reserving and laying up somewhat, if they be able, to leave unto them, &c. It lyeth upon Mothers, by way of duty, to become nurses, (if they be able) to their own Children, after the example of *Sarah*, who in her old age performed that service unto her son *Isaac* making none other account (as it seems) but that it was a duty (as it were) of course for her so to do, *Gen. 21. 7.*

Quest. 84.

What doth God require of those by way of duty towards the younger, whom the priviledge of age hath made their Superiours (as hath been said?)

Aufw.

That they be ready to assist them with their counsell, when desired, or when they see occasion otherwise, that they countenance and encourage them, in, and unto, all well doing; that they admonish them, with wisdom, love, and tendernesse, when they doe amisse: that they walk before them as ensamples of sobriety, gravity, temperance, faith, love patience

tiencie, &c. that they despise them not because of their youth, or set light by them because of some weakneses incident to their years, &c.

Quest. 85.

What are the duties of Husbands towards their Wives?

Answ.

To love them dearly, as their own bodies, and as Christ loved his Church, giving himself for it. *Ephe. 5. 25. 28.* To dwell with them according to knowledge [that is, as the knowledge of the will of God concerning their behaviour towards them in all things, as it is made known in the Scriptures, directeth them and requireth of them] not according to humour, passion, lightnesse of Spirit or the like; to give honour unto them as unto the weaker vessels [that is, as persons serviceable unto God, and used by him, as well as themselves; although not made for such services, which require the like strength, either of body, or of mind, with those for which men are made] to bear with their infirmities, to take special notice of all their good services, their loyalty, their subjection, and all expressions of affection towards them, from time to time, and to return the same, or better measure unto them, both in words and in deeds, discreetly and in great love and tenderneesse to admonish them, to instruct them in things appertaining unto God, and salvation; not to be

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bitter, fierce, or sharp unto them at any time, but to delight in their presence, to give them none occasion of jealousy, to provide for them things necessary according to their state and calling, to allow them convenient maintenance, and liberty, to stand by them in the exercise of that authority in the familie, as over children and servants, which belongeth unto them; to protect them from affronts and injuries, &c.

Quest. 86.

What is required of Superiours in gifts towards weaker Christians?

Answ.

That they bear their infirmities [that is, that they despise them not, nor estrange themselves from them, because of them; this being to constrain them to bear them themselves Rom. 15. 1.] that they use not their liberty to their offence, nor to the emboldening of them to do that, which otherwise they scruple, or know no sufficient ground on which to judge it lawful; that they be of a condescending spirit unto them, willing and ready, upon all occasions, to instruct and teach them as they are able to bear; not giving them strong meat to eat, when they are able to digest milk only, &c.

Quest. 77.

What is required of the Politique superiour, whether magistrate or master, in reference unto those that are under them, and subject unto them (r spectively).

Answ.

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Answer.
First, God imposeth this for a Law upon all magistrates, zealously to desire, and accordingly to endeavour by a faithful and diligent exercise of the authority and power committed unto them, the welfare and prosperity of the people under them, as by procuring (as much as lyeth in them) wholesome, necessary, and just laws, and such as these only, to be made for the government of them, by seeing justice duely executed without partiality, or respect of persons, by punishing those who being entrusted with the administration of justice, either for reward, favour, ill-will, or the like, abuse the trust committed unto them, and pervert judgment; by taking an effectual course for the suppressing of evil doers and all such, who contrary to the good Laws under which they live, injure or molest any the members of their community; by encouraging and protecting those that do well and are diligent and active, in due order, to promote the honour, safety, and welfare of the publike; by procuring all former laws to be repealed, which by experience are found to be, either un-necessary, or ensnaring, or burthensome unto the people, by an honourable frugality and moderation in their expences, that so they may have no occasion, or temptation upon them to grind their people by hard impositions, or levies of money, or by any other dishonourable and un-princely courses;

courses; by taking such into their nearest acquaintance, and counsells, who are men of wisdom, and worth, of approved integrity, and publique Spirits; by being vigilant and intent to get timely intelligence, and make discoveries of all evill designs, or complottings of enemies, whether abroad, or at home, against the peace and safety of the people under them, and by shewing themselves wisely vigorous, and active in preventing them; by leading their people, by the authoritative and compulsorie light of their example, into all the commendable waies of piety and vertue, as of the fear and love of God, of Justice, mercy, patience, temperance, chastity, bounty, fortitude, and the like.

Concerning Masters, who have servants under them, it is commanded them by God that they do, or give unto them that which is just and equall, [that is, that they provide for them and allow them fitting meat, drink, lodging, wages, times of refreshing, &c. that they take care of them when they are sick, that they suffer not for want of good attendance, that they exhort and encourage them to the service of God, instructing, admonishing, and reprovng them upon occasion] *Colos. 4. 1.* That they forbear threatning them [all imperiousnesse, height, and fiercenesse of speech towards them] *Eph. 6. 9.* Not to rule over them cruelly, or with rigor, *Levit. 25. 43.* [that is, not to overburthen them with work,

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work, or labour, (or as the *Jews* interpret, not to impose work upon them without limitation, or without necessity, and meerly for their wills sake, as when no benefit is, or reasonably can be expected from the labour they impose) nor to use severity in correcting them as either in correcting them at all, when there is no just cause, or in exceeding the reasonableness of the cause when there is any.

Quest. 88.

What are the duties which God requireth of Ecclesiastical, or Church-Superiours, (I mean) Pastors, and Teachers of particular Congregations, in reference to the people under their several charges (respectively)?

Answ.

To love them (2 Cor. 2. 4. & 11. 11. and elsewhere) with tenderness and dearness of affection, 1 Thess. 2. 7, 8, and so as to be willing, yea glad to part with their goods or temporall estates, yea and with their lives themselves, for their sakes, 2 Cor. 12. 15. 1 Thess. 2. 8. Joh. 10, 11. To pray for them & this effectually, and continually and to give thanks for them accordingly, Eph. 1. 16. 1 Cor. 1. 3, 4. Rom. 1. 7, 8, 9. 1 Thess. 1, 2, 3. & 2. 13. (compared) to take care of them, and watch for their souls, 1 Pet. 5. 2. Heb. 13. 17. [that is, to be diligent in observing where they are spiritually weak, and what their irregular motions are, and in considering how and by what means and applications they may

may be preserved and kept sound in the faith, so as to be presented blamelesse and without spot before *Jesus Christ* at his appearing] when they are misled into any error endangering their salvation, to travail with them in birth, untill Christ be formed in them, *Gal. 4. 19.* [that is, to be as feelingly, as intensely desirous of their recovery unto, and establishment in the truth as it is in *Jesus*, as a woman in the pangs of an hard labour is of being well and safely delivered] to be diligent in feeding them with wholesome doctrine, and with the Words of Eternal life, and not to shunne [through fear, or favour of men] to declare unto them the whole counsell of God concerning their Salvation, *1 Pet. 5. 2. 2 Tim. 4. 2. Act. 20. 27, 28. Job. 21. 16, 17, 18.* (compared) so also to administer unto them the ordinances of the Gospel, in the purity of their institutions when, and as oft as it shal be judged convenient, *Mat. 28. 19, 20. 1 Cor. 11. 23, 24, 25.* To rule and govern them according to the laws of the Gospel, given by *Christ* for this end and purpose, as with diligence, *Rom. 12. 8.* so with gentlenesse, patience, and meeknesse of Spirit, and not Lording it over the Heritage of God, *1 Tim. 3. 3, 2 Tim. 2. 24. 1 Pet. 5. 3. 1 Thess. 2. 7. Titus 1. 7.* and without partiality, and prejudice [or, hastinesse of judgment] *1 Tim. 5. 21.* To go before them in an exemplary life and conversation, *Tit. 2. 7. 1 Pet. 5. 3.*

Quest.

Quest. 89.

What may be the reason why a promise of temporal good things should be annexed to this fifth Commandment, and not any promise at all unto any other Commandment of the second Table?

Ans.

It is a right observation of the Jewish Doctors, that God is wont to ratifie and strengthen his affirmative commands with promises and his negative with threatnings. The reason whereof may be, because there is nothing in equity, or reason due unto the forbearance, or non-acting of sin, and wickednesse, but freedome from punishment: whereas positive rewards are proper to be conferr'd upon vertuous and worthy actions and good services. Now all the rest of the Commandments of the second table, being negative or prohibitory, they are all sanctioned, or ratified together by that threatening which comprehendeth them all, *Cursed be he that continueth not in all things, &c. Deut. 27. 26. Gal. 3. 10.* This may be the reason why no promise is subjoyned unto any of them. But why the promise, in this Commandment, should be of temporall good things, rather then of spiritual, this may be one reason; because Children and younger persons who are more directly, and in the first place minded in it, are more apprehensive and capable of the good things of this life, then of that which is to come. Yet this is to be added, that (according

ding to the manner and method wherein God trained up, and taught his Church in the infancy of it, which was the state and condition of it when the Law was delivered upon Mount *Sina*, and for many ages after) under the long and prosperous life on Earth here promised, the life of blessednesse and glory, which for ever and ever may be overtured, and comprehended.

Quest. 90.

How doth the Apostle affirm this fifth Commandment, to be the first Commandment with promise (Eph. 6. 2.) when as we find, as well a promise (as we formerly touched) as a threatening, in the second Commandment; as namely that God will shew mercy unto thousands of them that love him, &c.

Ans.

This promise though it be inserted in the second Commandment (whereof some account hath been given) yet is it a generall promise and relateth as well to the due observance of the rest of the Commandments, as of the second. Whereas the Apostle's meaning in the words mentioned, clearly is, that the fifth Commandment is the first, with an appropriate promise, and which is made in a particular and special manner to the due keeping of that Commandment unto which it is annexed. Neither doth he term it, the *first Commandment with promise*, as supposing that there is any more with *promise* also, after
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it; but only that there was none such before it. The word *first* is used in other writers in such a notion as this, as well as in the Scriptures; as *viz.* exclusively only of any before, not inclusively of any to succeed; or come after.

Quest. 91.

May there be any reason conceived why the Commandment injoyning the honouring of Parents, and other Superiours, should have place in the Decalogue before those, which prohibit Murther and Adultery; it being commonly supposed that the sins committed against the former Commandments, are greater then those against the latter?

Ans.

The meaning of the common supposal you speak of, is not that all kinds, or degrees of sins against the former Commandments, are greater then any sin that can be committed against any latter Command; but only this, that the highest degree of sinning against a former Command, is more sinful then the highest degree of sinning against a latter. And I make little question but that there may be greater sins committed by Children, against Parents, and so against other Superiours, by those that are under them, if not by Parents also against their Children and by Superiours against those that are subject unto them, then the sins of murther or adultery [considered simply as such; and as transgressions of those Commandments only, wherein they are expressly

pressly forbidden, no circumstances of aggravation from the violation of some other Commandement, one or more heightning the guilt, or demerit of them]. Yet there may (I take it) be this reason further, why this fifth should be the frontier, or leading Commandement of the second Table; viz. because a conscientious and due observation of it, by children, and inferiours, in honouring their Parents and Superiours, and by these in a due deportment of themselves according to their places towards them, and by a regular deportment between equalls mutually (for the duties of these also are comprehended in this Commandement, as was formerly noted) must needs prepare the way for a constant obedience unto all the following commands, or for the preventing the transgression of them.

Quest. 92.

You have declared the duties of inferiours, and Superiours (in all kinds) mutually: will you please to declare likewise (in a very few words) how equalls stand charged one towards another by God in this Commandement?

Answ.

Equalls are to regard and own the dignity and worth each of other, to demean themselves modestly, peaceably, and friendly one towards another; and in giving honour, to go one before another, *Rom. 12. 10.*

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Quest. 93.

What is the summe or scope of the sixth Commandment?

Answer.

That we seriously desire, and faithfully endeavour by all means lawful, proper, and within our power, to preserve both our own lives and persons, and the lives and persons of others, and that on the other hand, we be conscientiously careful, neither to do, nor so suffer any thing to be done, as farre as we have means and opportunities to prevent it, that is like to endanger either.

Quest. 94.

What are the duties more particularly required in this Commandment, or some of them?

Answer.

The duties here required, are either such wherein we stand bound in reference unto our selves, for our own preservations, or such wherein we stand obliged unto others for theirs. In respect of our selves, we are here charged to maintain and keep up the vigour and activenesse of our minds and spirits, together with the strength and good habit of our bodies, that in both we may be serviceable both unto God and Men: and in order unto these ends, to converse with the grounds of *Christian* cheerfulness, and to resist all suggestions, motions, and inclinations which tend to an unprofitable sadness and lumpishness of soul; to be provident without distracting

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feares or cares; to allow unto our selves convenient meat, drink, apparel, lodging, with seasonable recreation, and physick; not to weary or waste our bodies with immoderate labour; not to soak them in excessivenesse of sleep; not to oppresse or injure them with inordinate eating or drinking; not to expose our selves unto violence, or danger either from men, or in any other kind, but upon very warrantable and weighty occasions, and when we have good reason to judge our selves called by God hereunto; to prevent, or qualifie the fiercenesse and bitterness of mens Spirits against us, by giving them soft words, gentle answers, and shewing them kindnesse (upon occasion) to avoid the company of cholerique, quarrellsome, and angry men; to defend our selves with courage, and with weapons; if we be assaunted; to use the benefit of the law, if this be likely at any time to secure us in the possession of our lives, or of the necessary means of them, and there be no other probable course to effect it; to commend the safe-guard of our lives unto God by Prayer, both by night and by day, and more especially, when upon his account we shall expose them unto any imminent perill, &c.

In reference unto others, God in this Commandement requireth of us, that we be seriously and unfeignedly desirous of their safety, well-fare, and peace, and that we endeavour our selves accordingly, upon all occasions, to promote

promote and maintain them; that we rejoyce at the goodnesse of God towards them in their preservation and health, that we be compassionate over them when they are either sick, or in trouble, or in want, or in danger, &c. and that we be cheerful and free in ministering unto them according to ability and opportunity; that we exercise patience towards them in bearing wrongs, and hard measure from them, in forgiving the injuries they do us; in not despising them, or withdrawing our selves, our love, or respects from them, because of some weakneses or wants in their words, or actions; that (salving a good conscience) we avoid all occasions of offending, grieving, troubling, or discontenting them, as by taking either their sayings, or their doings, in an ill sense, when they are capable of a good; by refusing to hear, or to admit of such a purification or defence of themselves (especially if they be our inferiours) being accused or suspected, which is in any degree reasonable, and fair, by denying them any ordinary, or mean courtesie, when they desire it, by speaking churlishly or unfriendly to them, by shewing any sign of a neglect of them, by reproving them either unseasonably, or over-sharply, by not yielding unto them in matters of lesse consequence, when they are confident that their demands are just and right (with many the like). In case we be molested with suits at Law, not to omit any duty or service of love

towards those that are thus injurious and vexatious in this kind unto us; that we stand by the poor and helpless when he is unjustly questioned for his life, or otherwise wronged; and to deliver him, if we able. Briefly, that we be really careful, that no man whatsoever receive any harm from us, or ours, in his person by one means or other, but that we make conscience both by our selves, and ours (as farre as we are able to prevail with them) to render the lives of all men not only safe, but comfortable also, as farre as we have means and opportunity; considering that a life which is uncomfortable is even in Scripture notion and account, a kind of death; yea and may (very possibly) have more evill in it then that which is commonly and properly called *Death*. Therefore to do any thing willingly, and without a very just cause, which directly tendeth to make the life of any man uncomfortable, or lesse desirable unto him, is in Scripture sense (and if so, before God) to murder him: Yea not to do that which is *Christian* and meet for the comfort of him that is in distresse, or misery, when we have means and opportunities to do it, is a misdemeanour of little better interpretation.

Quest. 95.

What are the particular sins against this Commandment?

Ans.

Answ.

These may (for the most part) be estimated by the particular duties enjoined in it (which were now mentioned). As

First, in respect of our selves; to give way to impressions, or passions of sorrow, grief, envy or discontent, to waste our Spirits with immoderate carking and caring for, and about the things of this life; to entertain, or admit of, though but for a short time, any thoughts, motion, or suggestion of acting any thing which we know to be prejudicial to our health, or lives; to undertake any desperate or hazardous adventure without necessity, or a lawful calling to it; to be in the company of passionate, fierce, frantick, or furious persons, when we may avoid it; needlessly to provoke the spirit of any man against us; idleness, improvidence, expensive courses, and whatsoever tendeth to bring us into want, streights, or exigences; to be wanting unto our selves, or over-sparring in things needful for the body, as in convenient meat, drink, apparel, sleep, exercise, Physique, &c. and so to annoy or damage our bodies with superfluity or excess in any of them; These (with some other particulars of like consideration) are prohibited in this Commandment, in reference to our selves. Again

Secondly, in respect of others, we shall be found transgressours by vertue of this Com-

mandement, if we either hate or envy them, yea or if we pity them foolishly [that is, either to the danger, or hurt of those themselves whom we pity, or to the endangering others.] if we be carelessly or rashly offended, or angry with them; if we be transported with any wrathful passion against them (upon what occasion soever) if we be revengefully inclined, or implacable towards them, if we shall upbraid them with any infirmity, whether natural or casual, as with slownesse or bluntnesse in speaking, with stammering or brokeynesse in utterance, with defectiveness either in their understandings, memories, &c. or in any of their senses, as seeing hearing, &c. with the want or loss of any limb or member of their bodies, with baldness or any deformity, with meanness of parentage, poverty, or disgrace formerly received by them, either from men, or by any sentence of the Law inflicted on them, if we shall reproach them with any of their miscarriages, or be vexations or burthen some unto them with frequent banterings or peltings at them with taunts, or bitterness of tongue, with clamorous or loud speaking, with complaining of them where ever we come as having done us wrong, or with any scornful or provoking carriage of our selves towards them, as by breaking bitter jests upon them, by shaking the head, or pointing with the finger at them; So again, if we shall oppress any man with unrighteous or hard dealings

lings, if we shall keep back the wages of the labourer, or not restore the pledge to him that needeth it for his lively-hood, if we shall hoord up corn in times of scarcity, or turn our ears away from the cries of the poor, &c. Yea, if we do not give meate unto our enemies when they are hungry, or drink when they are thirsty (for not to do these, seemeth to favour of Revenge, *Rom. 12. 19.* compared with the 20.) If we shall be found over-severe in punishing, or correcting, or neglect to prevent greater miscarriages in any by not punishing, or correcting them seasonably for lesser, if we shall quarrel with, strike or wound any person, or destroy the life of any man, by poison, famine, assassination, perswading or commanding unto dangerous adventures: (as *David* is charged to have slain *Uriah* with the sword, because he commanded him to be set in the front of the battel, *2 Sam. 11. 15. & 12. 9.* compared) or in any other way, except either by course of publique justice, or in a just warr, or in our own, or friends defence, when there is no possible, or at least no probable means otherwise for us to escape with our lives.

Quest. 96.

What is the summe of the Seventh Commandment?

Ans.

That we hate, and abstain from all uncleanness, both inward, and outward, as of heart,

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speech,

speech, gesture or action, as likewise from all the causes, occasions of it, and from what may justly render us suspected of it: and that we keep our selves pure and chaste, both in soul, and body.

Quest. 97.

What are the sins more particularly here forbidden?

Ans. All spontaneous wantonness, or representations of fleshly delicacy formed in the mind and delighted in, using or hearkening unto (with contentment) amorous and wanton songs, or any rotten or corrupt communication; an incontinent or wanton eye, loving to wander and gaze upon objects, that are proper to feed, or provoke lust; unchaste glances or intimations in any kind; lightness in behaviour; gaudiness or newfangledness in attire; wearing unaimed apparel, and which covereth but by halves; betraying our sex by refusing the habit which is proper to it, and using the contrary; to adorn (or rather to deform) our houses, or chambers with lascivious pictures; or to look upon them with delight, when we come where they are; to pamper the body with delicious fare, or with meats or drink invented rather to nourish lust, than life, or to be intemperate or given to excess, though in ordinary diet; to indulge our selves in idleness, or in excess of sleeping, to seek the acquaintance or love the company of lewd and

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and infamous persons; to use enticing, or unseemly gestures, such as the Sons and Daughters of Israhel have appropriated to their society; to use any needlesse exercise, which both experience, reason, and grave persons have branded with the crime of being frequently necessary to unclean practises, as familiar sporting and toying between men and women unrelated in marriage, and so the dancing of such promiscuously, privacy, or retiredness with persons of whom there is, or well may be, in such cases, any suspicion; to chafe rather to burn, or to quench the fire with stolne waters, then to marry; All fornication, adultery, incest, with all unnatural lusts and pollutions; to marry within the degrees of affinity prohibited by God, or with persons formerly contracted, or married to some others who may be yet living, and have not been many years absent; to dishonour the marriage-bed either with an unseasonable, or imtemperate use of it, or with any other behaviour not becoming *Christian* gravity; or likely to offend the pure eyes of God, not to be careful to prevent unclean practises in others, especially being related unto us, by the interposure of such lawful means, which are in our power to make use of in order thereunto, as not to pray oft, & earnestly, unto God to keep our wives and children unpolluted of the flesh, not to provide timely for these, sureable companions in marriage, if need be; and so not to live

live with the others upon such terms of love and winningnesse of carriage, that they may have no temptation upon them, but to abhorre the thought of giving that unto any other men, which is due only unto their own Husbands (respectively) &c. Not to cast a snare upon others (nor upon our selves) whereby they may be tempted unto uncleanness, as by speaking disparagingly, or undervaluingly, of the ordinance of marriage, by pleading the lawfulness of Polygamie, or of Divorce in other cases, then those allowed in the Scriptures. Or by inviting or inveighing them into the company and acquaintance of persons of leight and loose behaviour, &c.

Quest. 98.

What are the duties more particularly enjoined in this Commandment?

Ans.

These also (for the most part) may readily be understood by way of contrariety, from the sins particularly forbidden (as you have now heard them rehearsed). Or however, take a few of them by their names, by which you may judge of their fellows. The duties then here commanded, besides the abstaining from all perpetrations of actual uncleanness, may be reduced under three heads. The first, conscientiously to use all the means, that are proper and likely to create or raise in us a true love

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love of a pure heart, and clean conversation. The second, to use in like manner all means that are proper and likely to divert, frustrate, and quench all lustful morions, inclinations, and desires. The third (and last) carefully to avoid all occasions and opportunities for unclean practises. Of the first sort are those (with some others) diligently to acquaint our selves from the Scriptures with all those grounds, from which the great love of God unto, and the delight which he taketh in, the purity and cleanness of the hearts, and lives of men, may clearly be concluded; as the conformity hereof unto himself, or his own nature, (which upon all occasions he declares to be *pure and holy*) the frequent and weighty commands which he layeth upon men and women to keep themselves chaste, and pure, and unspotted of the flesh, the promises that he maketh unto those, that shall obey him in such his commands, the great blessings that he hath heaped upon those that have been obedient unto him herein, the most effectual and pressing motives (with suitable directions) by which he seeketh to perswade men and women unto that wherein his Soul so much delighteth in this kind; the effectualness of the means which he hath prescribed to render his command for puritie and holiness, passable enough upro flesh and blood, and no waies grievous, and more especially (among the rest) the ordinance of marriage, &c. So again, seriously

tionally to consider with what peace and comfort they (most commonly, and unless they forget these blessings by some other great wickedness, or folly) both live and dye, who (in the Apostles language) have possessed their vessels in sanctification and honour, and not in the lusts of concupiscence, or uncleanness, in comparison of those who have sold themselves to commit Adulterie, Fornication, or any other pollution of the flesh. Of the second sort are there (and such like) to lay our Souls and Consciences close to those terrible and peremptory threatnings of exclusion from the Kingdome of God, which the Holy Ghost in many places in Scripture expressly denounceth against all those that shall walk in the lusts of uncleanness; to consider how virulent an antipathie all impurity in this kind, hath to that nature of God in which he commandeth us (in special manner) to be like unto him (I mean, his holiness and purity) to remember how often his wrath hath been revealed from Heaven against men and women of unclean behaviour; and so, with what severity he chargeth persons of both sexes to abstain from fornication, adulterie, and all other fleshly impurities; to recount how proper and effectual a course he hath taken to render all unclean persons inexcusable, viz. by contriving and allowing unto them his ordinance of marriage, a means honourable, agreeable to their natures, and fully sufficient (at least where it

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is not disabled by an high hand of wickedness) to preserve them from all defilements of the flesh. So also to consider, what a sad and miserable condition, even in this world, very many have brought themselves unto, by unclean practises, losing their credits, exposing themselves to contempt and scorn, wasting their estates, undoing their posterities (if they have any) ruining their families, disgracing their friends, wasting their strength, filling their bodies with very grievous, noisome, painful, and shameful diseases, so destroying their lives before their time, and dying one of the worst kinds of self-murderers, leaving behind them the stench and rottenness of their bodies in their names and memories; in like manner to consider, how many thousand times more grievous and terrible then all this it must needs be, to die under the conscience and guilt of so much sin and wickedness; and withall, that no man ever committed any act of uncleanness, but was arrested with sadness and discontent immediately upon it. Under this head also are comprehended these, and such like duties, to imploy our selves in some honest labour and course of life, and not to suffer either our minds, or our bodies, to dispose themselves unto wantonness by idleness or sloth, to be temperate in our diet, not affecting meat or drinks of high nourishment (when we are in health) or invented to inflame or nourish lust: moderate in our sleep, sober

sober in our apparel, modest and grave in our behaviour, savourie in our speech and communication: or if by a conscientious observance of all these, we cannot arrive at the blessing of a stable and perfect frame of continencie, but that we are still pursued with inclinations and motions another way, then to take sanctuary at the ordinance of marriage, and therein so to live and converse with her, or him, whom God shall give into our bosome, that there may be a mutual confidence of each in other, no occasion in one kind or other being given on either side, of the least jealousie of unfaithfulness, or want of conjugall affections, in either towards other. Under the third (and last) head, these duties (happily with some others of like consideration) are comprised; To withdraw from our familiar friends and acquaintance, as fast as conveniently we may, when we understand that a spirit of uncleanness is entered into them, and they refuse, after the first and second admonition, to repent and reform; not to entertain others of like sinful character: to avoid privacy with such persons, who may in probability, especially by means of the opportunities, awaken the lust of concupiscence within us, which before was fast asleep; not to be familiarly pleasant, or sportful, men with women, or women with men, either in talk or in gesture, though before company, but only with their own yoke-fellows: not to come within
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the doors of houses commonly suspected of uncleanness, unlesse (haply) upon some urgent occasion, and then to hasten our retreat all we can; not to look narrowly or long upon the comeliness, or beauty of a person of another sex, (our own yoke-fellow in marriage only excepted) not to contemplate or feed upon the remembrance of them afterwards, &c. Besides these things, and such like in reference to our selves, the Commandment chargeth us by all lawful and good means as much as in us lyeth, to prevent all acts of impurity in others, and more especially in persons related unto us; as in our Children by disposing them timely in marriage, if occasion be, and opportunity serve; and in the mean time, conscientiously to endeavour, what by prudent instructions, what by our own exemplary sobernesse and gravity, and what by discreet government and nurture, to preserve them unspotted and undefiled unto the day thereof. We are debtours likewise unto our Servants, whilest they remain in our service, to endeavour by all the three means last mentioned, to keep them chaste also, and free from pollutions in the flesh, &c.

Quest. 99.

What is the summe or substance of the Eighth Commandment?

Ans.

That we do not by any negligence, or unlawful practises, impair the outward estate of
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other men, or our own; but on the contrary; that by all honest and good means we seek to preserve, and further both.

Quest. 100.

What are the sins particularly forbidden in this Commandment?

Ans.

They are very many, yea though we extend the prohibition in it unto actual, or external sins only (which probably may be according to the mind of God) referring those of the heart, from whence these proceed, unto the Tenth and last Commandment; which seems to have been particularly fram'd and given by God for the restraint and punishment of such sins. But concerning the sins which are more properly, and directly the breaches of this Commandment, they respect our misdoings, or miscarriages, either in reference to our selves, or to others. Those of the former relation are these (with their like). Trifling away our time in idlenesse, or impertinencies, walking inordinately, wasting our estates by prodigality, by lavish and needless expences, as in meats, drinks, clothes, buildings, house-furniture, sports, pleasures, gaming, giving or lending without discretion, ill-advised suretyship, unnecessary suits at Law, venturing upon callings, or dealing in commodities, wherein we have neither skill, nor experience. It is likewise a kind of stealing from our selves, and ours (and so a sin against this Commandment

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demient to be miserably pinching and sparing towards either in things needful for the body, when God hath given us plentiful, or competent estates, &c.

In reference unto others, we may be offenders against the Commandement before us, severall waies, as well by omissions, as commissions. In the former of these waies, by refusing to lend unto them (in case they be reputed honest, and able to repay) when they stand in need, and we well able to besfriend them in this kind; by neglecting, or refusing to pay what we owe, at the time appointed when we have wherewith to do it; by not doing our best to preserve our neighbours cattel, when we see them in danger of perishing; and so his corn in the field, or any other his commodities, when we apprehend them likely to be wasted, spoiled, or purloined; by not restoring either what we have found, when we know the right owners hereof; or things committed to our trust and custodie; by not giving bread to the hungry, drinke to the thirsty, clothes to the naked, when we are sufficiently provided to do all this, and have opportunity, &c. In the latter way of the two mentioned, we shall sin against the said Commandement, by borrowing without necessity, only to entich our selves; by lending upon hard termes, and for unreasonable gain; by exacting our whole debt, when our debtor is either not able to pay the whole; or

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not without certain inconvenience to him,
 and his; by denying what we have borrowed;
 by detaining either that which hath stayed,
 when the owner is known, or the hire of the
 labourer; or the poor man's pledge being the
 means of his lively hood, by injustice, fraud,
 falshood, craft, making advantage of the po-
 verty, want, ignorance, or simplicity, of those
 with whom we deal in bargaining, buying, sel-
 ling, letting, hiring, dividings, accounting, ex-
 changing, arbitrating, joynt trading, &c. by
 putting men to trouble, or needlesse expences,
 to come by their own; by equivocating, or
 concealing the truth to make things doubt-
 full and litigious, for our own advantage, and
 to the prejudice of others; by putting off bad
 wares for good; by enhancing the reasonable
 price of commodities; which we have en-
 grossed into our own hands; by saying of
 what we are to buy, it is *naught*, and of what
 we are to sell, it is good, whether there be just
 cause to say the one, or the other, or no;
 by constraining those, who sell for need, to
 take a price beneath the just value of their
 commodities, or otherwise to leave them up-
 on their hand; by abusing mens credulity,
 or unskilfulness, by deceitful lightes, false
 weights, ballances, or measures, by selling or
 buying, either justice, or injustice, or other
 things that ought no more to be bought or
 sold, then these, as Church-livings, licence, or
 leave to preach the Gospel, indulgences, or
 dispensations

dispensations for sin, crucifixes, charms, with
all the appropriate implements of superstition
and idolatry; by prolonging of suits, by
promoting, abetting, or defending bad causes;
by being contentious, and molesting persons
with suits at Law; either for matters of small
value, and without having first made friendly
and *Christian* applications unto those, whom
we thus molest, to trie whether the differences
between us might not have been compounded
in a more amicable, and lesse chargeable way,
or with a virulency or hatefulness of spirit,
to increase their trouble or charge in the
suit, more then otherwise we needed, by
removing land-marks, or ancient bounds;
by making spoil in our neighbours corn, grass,
woods, fruit, &c. or by exposing them unto
spoil, by mis-using or disabling his fences, by
leaving open gates, &c. by robbing, or steal-
ing, either by sea, or land, money, goods,
cattel, children, servants, &c. by professing, or
practising unlawful, unuseful, or infamous arts,
employments, or waies of getting money, as
those of jugglers, jesters, fortune-tellers, figure-
casters, wizards, stage-players, panders, bear-
wards, rope-dancers, keepers of gaming-hou-
ses, with the whole retinue of those that pra-
ctise divinations in severall forms of supersti-
tion, as by fire, by water, by birds, by fishes,
by arrowes, by axes, by dreames, by the stars,
by the dead (or devells rather) by the hand,
by the joints, by sieves, by meal, by frankin-

cense, &c. and (generally) all such devices and ways of living, which are of no use, but use rather to the publique, being good for nothing but to pick the purses of poor and inconsiderate people, such of whom the Proverb saith, that, They and their money are soon parted.

Quest. 701.

What are the particular duties required in this Commandment?

Adsw.

It is not hard to judge of these, (or the greatest part of them) by the sins prohibited therein, as they were even now named. Notwithstanding it may be for the better information of the judgement, and awakning of the conscience, to give instance in some of the chief of them, or such, to the practice and performance whereof, we are most frequently called. The duties then which God hath judged meet to charge us with in this Commandment, are these, (with others confederate with them) ; To live in some honest and useful calling or employment, to be frugal and discreet in our expences, not to consume or waste, by improvidence, or any unthrifey or vicious courses, that substance, wherewith God hath blessed us in our honest labours; nor yet, in the mean time, through fear of want afterwards, to steal from our bellies or backs, that which is both by the Law of God and Nature their due, (I mean, things convenient

ent and comfortable to them) nor from the poor and needy, that which is necessary for their present relief; (for this is theirs, and nothing but what is their due from us, *Prov.* 3. 27. and we are but righteous and just, when we are merciful.) So again, to borrow, only to supply our present occasions, these being necessary and warrantable; and no more, then what we know our selves able (at present) to repay, and accordingly to repay willingly, and with thanks, what we have borrowed, according to promise, if we are able; if we be not able, yet to do what we are able, to content and please him, that shewed us kindnesse in lending; to lend with an eye to the ease and benefit of him that borroweth; and so not to use rigor in requiring it again, if we be able still to forbear it, until he hath reaped the just comfort of it: and, in case he falleth into poverty, and be not able to pay the whole without manifest danger of being undone by it, to accept such part of the sum at present, as he is well able to pay, and to forbear the rest, or wholly to forgive it, if his poverty be very deep, and he not likely to come out of it; not to cast poor men into prison for debt, nor any that are willing to make due payment of what they owe, or as far as they are able; not to molest especially peaceable and good men with informations or complaints against them, not to persecute them, nor to put

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them

them to trouble, or charge for their conscience; nor to circumvent, over-reach, or deceive any man in dealing; nor to make advantage of the unskilfulnesse, ignorance, forgetfulness, oversight, poverty, or necessity of any of those with whom we have to do in one kind or other, but to deal justly, truly, clearly; and faithfully by all; to restore with all fidelity things committed to our trust, with goods unlawfully gotten, and things found, (when the right owner is known to us); to prosecute with diligence, care, and faithfulness, any honest cause or business, which we undertake for another, and to undertake none but such; not to endanger our estates by suretyship, nor to undertake for any person in a greater sum, then we are well able to pay; to use all *Christian* moderation in seeking to come by our own, and not to put him to more trouble or expence then needs, who putteth us to contend with him for the recovery of it; not to impair any mans estate by oppression, extortion, unreasonable exactions for work or service done, by robbing, stealing, wasting, or endamaging any thing that belongeth to him; but, on the contrary, as we have opportunity, to endeavour to better the condition of every man, as far as with reason, and a good conscience we may; and to preserve from hurt or spoil what is theirs, as if it were our own; not to inveigle, or entise weak
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and inconsiderate persons unto vain and need-
lesse expences, nor to flatter them in, or in-
to an humour of prodigality; nor to professe,
practise, plead for, or uphold any of those
impotent and unprofitable (that I say not,
unlawful) arts (or crafts rather) as of tel-
ling fortunes, calculating nativities, casting
figures, telling (or rather, pretending to
tell) where things lost are to be found, &c.
which are a kind of superstitious stratagem to
fetch money out of the purses of poor, simple
and ignorant people; and of no other use
or tendency, unlesse it be unto matters of
a far worse and dangerous import.

Quest. 102.

What is the sum of the Ninth Command-
ment?

Ans.

To charge us to refrain all things, words,
gestures and actions, tending to impair, les-
sen or weaken, either our own, or any other
name and repute in the world; and that
by all means, as far as truth and a good con-
science will permit, we be careful to main-
tain and promote, both the one, and the
other.

Quest. 103.

What are the more particular sins intended by
God, to be restrained by this Commandment?

Ans.

All neglect and omission of such things
(upon occasion) which are proper and like-

ly, either to defend, promote, or procure, either our own or our neighbour's (that is any other mans) good esteem or reputation in the world; is when we are wrongfully accused, or lye under a scandalous, or evil fame; not to bear testimony, as occasion and opportunity serve, unto our innocency, or not to refrain all such actions and wayes; (if with the salvage of a good conscience we may) which are like to feed or strengthen the suspicion or evil report, concerning us; so not to imploy faithfully, and to the best of their service, those good gifts and abilities which God hath given us, when we have a Call or opportunity to do it; so also to deterre or excuse our selves from undertaking such good services, which we are well able to perform; upon a pretence of insufficiency; a diminishing of that esteem or good opinion, which others have, or gladly would have of us, by any indifferet behaviour, rash or unadvised sayings, offensive walkings, as if we be given, either on the one hand, to boasting, or on the other, to self-dispraising, especially if it be beneath the line of our known worth, or to minister occasion unto others to praise us. In respect of our Neighbour, these, and the like, are made sins by the commandment before us; light or groundless suspicions of evil in him, putting hard or uncharitable constructions upon any of his words or actions, reporting either of them to his disgrace, or

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contrary to his meaning or intention; despising him for his infirmities, or making talk of them unto others; reviving without any warrantable cause or ground, the remembrance of his former miscarriages; refusing to stand by him in his cause, when we are able to speak that upon knowledge, on his behalf, which may do him service; especially giving in false evidence or information against him, setting on foot untrue reports concerning him, encouraging those that carry about such reports of him, by hearkning unto them, intending his disgrace though by speaking the truth; all jeering, mocking, vilifying or deriding him, whether it be in words, or by gestures of a disparaging import, as shaking of nodding the head, stamping with the foot, pointing with the finger, gaping with the mouth, winking or staring with the eyes, &c. Again, importunately to admire a man, to flatter him, or to speak unreasonable great words in his commendation, is like to turn to his disparagement, (Prov. 27. 4.) and so are sins against this Commandment also.

Quest. 104.

What are the Particulars required by way of duty in this Commandment?

Answ.

In respect of ourselves; to understand as near as we can, our own line and measure, so as not to be ignorant of, or deny any the good things which God hath given us,

or

or wrought in us, but by the fruits of them brought forth in our season, to give testimony unto them: to seek a good name for our selves, by judging and speaking well and honourably of others, as farr as with a good conscience we may, upon all occasions, and by forbearing to speak evill of any man, by an innocent and unblameable carriage of our selves towards all men: by seeking the glory of God in holy and fruitful conversation. And so when God shall have vouchsafed us the blessing of a good name in the world, to be chary and tender of it, carefully wisdom and integrity, to maintain and increase it, and to retain all things that are like to impair or quench the light of it. Concerning our neighbour, we are charged to be really and cordially desirous of his good esteem and repute amongst men, even as of our own: and so to take all occasions to vindicate and promote them with the best of our understandings; to cast a covering of love over his infirmities, and not to blaze them abroad; lovingly and seasonably to admonish him of such things, by which his name either suffers, or is in danger or likely to suffer amongst men; Especially not to be the Authors of any scandalous or false reports concerning him, or to accuse, or so inform, or witnesse against him falsely; but to reprove those that go about, whispering or insinuating matters of prejudice or disparagement unto him; to

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The Ten Commandments.

475

appear and stand by him in his cause, when we know he is wrongfully or maliciously questioned or accused; and to afford him the best testimony for his defence, that with truth and a good conscience we can, and have opportunity for it, &c.

Quest. 105.

What is the intent or sum of the Tenth and last Commandment?

Ans.

To prevent and suppress all inward propensions, inclinations, motions and desires, either of wrongfully depriving any person of, or of wronging him in any thing belonging to him, but to be well paid with satisfaction and contentment, with our present condition, though it be strait and mean, cheerfully depending upon God for the enlargement of it in due time, either by some more special providence, or by his blessing upon our lawful endeavours that way.

Quest. 106.

What are the sins against this Commandment?

Ans.

To conceive, harbour, or nourish any secret motion, wish, or desire, to possess, use or enjoy any thing that is another mans, otherwise then upon terms to his honest and full contentment, as when we buy his commodity at the price which satisfieth him for it, or borrow any thing of him with his leave
and

and content; &c. To be ever and anon scanning and delcating upon our wants, poring and musing upon what is hard or unpleasing to us, in our present condition, but seldom or never to remember and consider what comforts and good things we enjoy, either equal unto, or above many others, who are better and greater then we; so, not to study the *Christian* Art of Contentment, not to be diligent and conscientious to acquaint our souls with all the great Arguments and Motives perswading hereunto, such as the love of God to us, his care over us, his truth and faithfulness in that Promise, (as well as in all others) That he will never leave us nor forsake us, his wisdom in conjunction with his goodness, in fitting and fitting our present outward condition, to the present state and inward condition of our souls, his purpose to enlarge us, as we shall become regularly capable hereof, yea, to exalt us in due time, or reward us highly, if we shall quit our selves with humility and patience in our present estate, his mercy to us in abating us so much of the demerit of our sin, in the sorrow or sadness of our condition, as he doth, and not making it by many degrees more answerable in misery thereunto; the patience and submissiveness of the Saints under his hand, in cases or conditions much more grievous and hard, then our is (with some others.)

Quest.

Quest. 107.

What are the Duties required in this Commandment?

Ans.

To raise desires in our hearts of the prosperity, welfare, and contentment of other men, and to cherish and strengthen them being raised; and so to work our minds to a cordial rejoycing in them, when they are enjoyed by them; to make the first stirring or heaving of any desire within us, after that which is another man's, hateful unto our soul, and immediately to check or suppress it, and turn away from it; to endeavour such a resentment of the goodnesse and bounty of God towards us in our present condition, as to judge that we want nothing, which another person enjoyeth, to make it in any degree more comfortable or meet for us; to convince our judgements and consciences, that, had we that, which we inordinately wish or desire, as being another mans, it would be much more like to turn to a curse, then a blessing unto us, and to take from, rather then to add to, the comfort of our present enjoyments; to be provident and diligent in the use of all good means, to make our condition so desirable and contentful unto us, that we may have no temptation upon us, to wish or desire any thing, which is another mans; or, if we be not able to make an alteration to our minds, in our condition, then to alter the frame,

frame of our hearts or minds, to a congruity with our condition, whatever it be, (for this alteration may be made under any condition) because contentment is nothing else but the result of proper effect of such a congruity. No badness of the outward condition is able to cause discontent, unless the mind be of the conspiracy, by refusing to comport with it, or to work it self into such a temper and frame, wherein it will resent little or no difference between the best and the worst of earthly conditions. For, as the Apostle Paul saith, that *There is neither male nor female, neither bond nor free, but that all are one in Christ Jesus*, and that *Christ is all* Gal. 3. 28. compared with Col. 3. 11. [meaning that all the priviledges of this world, whether natural or civil, are drowned in that abundant blessedness, which comes upon men by Christ believed on, even as the highest hills and mountains in the Earth, were covered as well as the mole-hills or vallies by the prevailing waters of Noah's Flood, Gen. 7. 19, 20.] In like manner to a mind that is raised and lifted up by faith, to converse much within the vail, and feedeth heartily upon the hope and expectation of the great things of the world to come; the difference between riches and poverty, honour and dishonour, liberty and restraint, between a smiling and a frowning condition in this present world, are contracted into a very narrow compasse, and make a
per-

person little sensible of contentment in the one, or discontent in the other. What, or who hindreth, but that every man may cast in his lot, and take part with him, who *knows* how to be abused, and how to abound, and was instructed both to be full, and to be hungry, (Phil. 4. 12.) professing of himself, that he was *in sorrowful*, [his afflicted condition in the world, making him so to appear] yet *never* rejoicing; *in having nothing*, and yet *possessing all things*; 2 Cor 6. 10. The more richly apaid any person, man or woman, shall be in the inner man, the less delinquent will they be found against this last Commandment. And let this suffice for answer to your last question, and put a period to our present discourse.

FINIS.

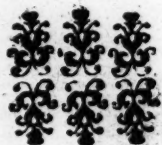
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Good Reader, concerning errors, whether of omission,
 or commission, about points (which I confesse, are not a
 few in both kinds, and much disturb the sense in some pla-
 ces) thou art desired, where the sense faileth thee by rea-
 son of either, to enterpose with thy patience and under-
 standing, for a rectification.

Of the
Sacraments:
Being
The Second PART
OF A
DOOR OPENING
Into
Christian Religion.

By the same Author.



LONDON,
Printed, and are to be sold at the Grey-
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1648

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A
DOOR OPENING
TO
Christian Religion.

The Second Part.

CHAP. 9.

Of the Sacred Rites or Ordinances, called Sacraments, and in particular, of Baptism; and the Supper of the Lord.

Question. 1.

What is a Sacrament?

Answer.

A Sacrament in general (as Professors of Christianity, at least, the Protestant, or sounder party of them, have appropriated the signification of the word to themselves, and their Religion;

A

gion;

gion; for it is not found in the Scriptures, nor any other word equivalent in sense, or signification, to it) may be thus described: It is a Sacred Rite, Ordinance, or eternal Service instituted, and prescribed by God, partly for the representation, partly for the confirmation of some spiritual privilege, great benefit, or blessing which he hath promised in his word unto persons so qualified, as he requireth in such cases (I mean to make them capable, or meet to receive them.) This definition, or description, includes as well the administration, and reception of that which is commonly called the matter of a Sacrament, as this matter it self; which notwithstanding is sometimes termed a *Sacrament*, without either of those; as when we call Circumcision, and the Pascheover, Sacraments of the old Testament; and so Baptism, and the Lords Supper, Sacraments of the New. But taking the word *Sacrament*, as denoting a Sacramental Ordinance, or Institution (which is the better, and more usual signification of the word amongst us) so it importeth as well (or indeed, rather) that which is to be done, with or about, the matter of it, as this matter it self. Thus it is more proper to say (if not more true also) that *Christ* appointed the celebration [that is, the solemn, both Administration, and Receiving] of his Supper, then his Supper it self, or the element. of Bread and Wine, which are the materials of it. There is the like consideration of the rest.

Quest.

Quest. 2. If the word Sacrament be not found in the Scriptures, nor any that answereth it in sense, or signification, how cometh it to be taken in by Christians into the concerns of their profession, and be of that familiar, and frequent use amongst them, as it is known to be? Or what is the nature or proper signification of it, in that language (the Latine) from which it is borrowed?

*Ans. Although all things which in respect of their positive and particular natures, are necessary, yea, or meet to be known, and believed by Christians (in matters appertaining unto God) be sufficiently, and in words significant, and proper enough, expressed in the Scriptures; yet the relations of some of these things unto others of them, their mutual proportions, dependencies, congruities, oppositions, &c. which are left to be observed, and considered, by the light of reason and understanding in men, and which there maybe good occasion (sometimes) to mention, argue, and discourse, are not here delivered in such particularity of words: So that for the expression and explication of these, there may be a kinde of necessity for Christian Writers, and Teachers, to look out into the language that is used by other men, for words and phrases that are most commodious and proper for such a purpose. Upon this account, such terms as these, *Trinity, Consubstantial, or Co-essential, Co-eternal* (with some others) have been from amongst forreign speakers, brought in to the School, or Doctrine of Christianity, for*

the better opening of the great mystery of the Three in One, and One in Three, in the Divine Nature. Inlike manner, the ancient and learned Teachers of the *Christian Church*, observing a certain sympathy or agreement in nature, or in several main circumstances, between several Ordinances, or external Services, enjoined by Divine Authority to be observed by persons professing the true Religion, and finding frequent occasion to speak, and treat of this their agreement, they adopted the word *Sacrament*, (which before either was a stranger in matters of their profession, or however, to any such signification, or service as that, unto which it was now called) to declare and express it, as judging it (it seems) the most commodious and best fitting term they could think of for such a purpose. The use of the word amongst *Christians* is very ancient; only it was for a long time used by the Fathers, in a more comprehensive signification, then only to signifie that peculiar and special kinde of Ordinance, unto which the Protestant Religion hath now restrained it, by asserting two *Sacraments* only. And this more lax and indistinct signification of it in the Writings of the Fathers, hath proved a snare unto the Papists, who cannot at this day be contented with fewer then seven Sacraments, and these strictly and properly so called (for otherwise, I find some of our learned Protestants willing to give them content in allowing them seven *Sacraments*, (yea, and more then seven,

ven, if it would satisfie them to take them in the large signification of the word) being at first led into the by-way of this error (now become a great pillar of their *Christianity*, and those anathematized by them into Hell, (that shall deny it) by their great Master *Peter Lombard*, who put this branch to their nose about the year 1160. And the troublesomness of the *Papists* with the ambiguity and abuse of the word, occasioned some of our learned Reformers in *Germany*, as *Zwingli*, *Luther*, and *Melancton*, half to wish that it had never come, or been used, amongst them; who notwithstanding for peace sake, and being unprovided of another word according to their mindes for their purpose, frequently used it.

To the latter part of your question, the Latine word *Sacramentum*, [englished, a *Sacrament*] before it was *Christianized*, had three significations: 1. It signified any summe of money deposited by him that would contend in Law, which he was to lose, and forfeit to the publick treasury, in case sentence went against him. 2. It signified any transaction or business, about which an Oath was used. 3. (And lastly) It most properly or frequently signified a military Oath, by which Souldiers swore fidelity to their Emperor, or Commander in chief, when they were taken into the Army. This last notion or signification of the word, was (in all likelihood) that, which was chiefly minded by the ancient *Christians* when they first used it

in matters of their Religion (whereunto likewise they might be the rather induced by the notation, or etymology of the word, which importeth holiness.)

Question 3. *May there any reason be given of the Counsel of God in adorning, or setting forth Christian Religion, with such Rites and Ordinances, as those we call Sacraments?*

Ans. God being of all others the most rational and wise Agent, cannot be thought to do any thing of meer will and pleasure, no nor yet without the most choice, savory, and profound reasons, motives, or ends, of which any of his dispensations, or actions, are any wayes capable. It is the Apostles Doctrine, that *he worketh* [not any thing, simply, and absolutely, according to his will, but] *all things according to the counsel of his will*, Ephes. 1. 11. Only that is to be minded, that the word *counsel*, when it is (as here) ascribed unto God, doth not imply any faculty, or act, of deliberating, debating, considering, or the like (for these, though requisite and commendable in men, yet supposing imperfection, as, *viz.* the want of knowing, at least for a time, what is best to be done, are not attributeable unto God) but his infinite wisdom, considered as dictating, or presenting, unto his will, all the resolves (with their grounds and reasons) and these only, which are honorable, meet, and worthy to be passed, willed, or concluded by it; or if, after the manner of prudent and well advised men, he had been long in
con-

consultation with himself about the forming, molding and contriving of them, in regard of the most exquisite and profound contrivements of them. So it need be no question, but that there are reasons, why God should appoint a place for Sacramental ordinances in *Christian* Religion, and enjoin the observance of them in the exercise of it. Nor is it hard to descry, and assign, one, or more of these reasons. For as the universe or great body of the Creation, consists of things visible, and invisible; so are the wayes and dispensations of God (for the most part) founded upon grounds and reasons, partly perceptible, and discoverable, partly hidden, and past finding out. And this I judge to be the case about the reasons of Gods planting Sacramental Rites in the Field of *Christian* Religion. Some of these reasons are on this side the line of Humane perception (and it may be) others of them beyond it.

Question. 4. *What are, or what may be the reasons that are assignable by men, of that disposition of God, whereof we now speak?*

Ans. Besides the particular ends of each of the Sacraments (respectively, about which it may be seasonable for you to enquire hereafter) there may be five reasons given (in the general) of the Counsel of God in assigning part and fellowship unto Sacramental Ordinances in Gospel Worship, or in the practice of *Christian* Religion.

Question. 5. *What is the first of these reasons?*

A 4

Ans. To

Answer. To accommodate men in their spiritual and heavenly concerns, with the use and exercise of their corporal senses, according to the state and condition of their present infirmity, and as far as this requireth help and relief in such a kinde, until *that which is perfect comes*, when (as the Apostle informeth us to our comfort) *that which is imperfect shall be done away*, 1 Cor. 13. 10. The State of the Church, or Children of God, under the Gospel, is of a middle nature, or consideration, between what it was under the Rudiments of *Moses* his Law, and what it shall be hereafter, when they shall see *no longer darkly through a glass, but face to face* (as the Apostle describeth it, 1 Cor. 13.) the wisdom of God, judging it meet to follow the same, or the like methods in ordering the superior world, which he observeth in the inferior world, as in many other particulars, so in this; I mean, in bringing the great mystical body of his Son to its compleat growth and perfection, gradually, as by his disposition in the course of nature, the bodies or persons of men, attain unto their maturity, by passing through, first, the state of childhoood, then of youth, in the way thereunto. Now as in the infancies or childhoood of the Church, under the *Levitical* Law, all matters of Religion (in a manner) and things appertaining unto God, were taught thereby, and exhibited unto their outward senses in external Rites, and Sacramental Types and Figures, in great numbers; whereas in the celestial

stia! state of it, in which it shall have outgrown
 all imperfections and weakness both of its
 childhood, and youth, and be advanced to its
 compleat stature and perfection, there shall be
 no Sacramental doings at all, no external Rites,
 Ceremonies, or dispensations whatsoever, but
 only spiritual and immediate communications
 of mysterious light and knowledge *from God and*
from the Lamb (Rev. 21. 22.) So under the Gospel
 state of it, which (as was even now intimated)
 is its middle age, or youth, having somewhat
 both of the weakness and imperfection of its
 childhood, and somewhat also of the strength
 and perfection of its heavenly stature or con-
 dition, some few external Rites, or Ordinances
 are proper and useful for it, in respect of what
 is yet weak and defective in it, but a multitude,
 or any greater number of such Ordinances,
 would be improper, and no wayes necessary un-
 to it, by reason of those degrees of strength,
 and its manlike state, unto which it is advanced.

Quest. 6. *Why, or how, are Sacramental, or*
External Ordinances proper, or beneficial, unto the
Church, or unto believing Christians, in respect of
their weakness, or imperfection?

Ans. Where objects, or things to be belie-
 ved, are in their nature very spiritual, and much
 remote, not only from the outward senses, but
 even from the common road or ordinary walks
 of the reasons and understandings of men, the
 eye of Faith, wherewith they are to be appre-
 hended, being weak and dim, there is no bet-
 ter

ter, or more proper way or means in this case to relieve the defect of the visive faculty of this eye, then to cloath these spiritual objects with as much external sensibility, as well may be; especially if this cloathing be dexterously and wisely fitted unto the nature of them. Such a method, or device as this, draweth the said objects much nearer unto the eye of Faith, and withal, so refracteth, accommodateth, and tempereth the spirituality of them unto this eye, that notwithstanding the weakness of it, it is hereby inabled to behold them more steadily and to contemplate and consider them with less trouble, or burthensomness unto it, as the vail or covering which *Moses* put upon his face, when it shone with that brightness, that both *Aaron* and the people were afraid to come near him, so qualified, or reduced the disproportion of the object to their weak senses, that by means thereof they were able to draw near to it, and to commune with him familiarly, and without any offence or trouble, *Exod.* 34. 30 33. In like manner the glorious person of *Jesus Christ*, together with those spiritual and glorious priviledges, Union, and Communion with him, sanctification and forgiveness of sins (which are the sum, substance, and effect, of the whole Gospel, virtually and implicitly containing or including in them, all other particulars lying within the compass thereof) are, in the Sacramental Ordinances of the Gospel, brought down as near, and as dexterously accommodated unto all the outward senses, as their

their spiritual and sublime natures would permit: by the opportunity and means whereof, the weakness of the eye of Faith must needs be much refreshed, strengthened, enabled, and encouraged to converse more frequently and familiarly with them, and to meditate of them with less distraction, and with more composedness and fixedness of minde. Besides, when the things that are to be believed are exceeding great, and the performance or doing them, according to the ordinary course of things, and common grounds in reason, hard to be believed, it is some ease and advantage to our Faith, wherewith they are to be believed, to see such things done, which carry any lively resemblance or likeness unto them. He that should promise to build us an house, strong, and of good materials, and every wayes convenient for our habitation, should, to a degree, quicken our faith to believe him in such a promise, if he should at present make, and deliver unto us, an exact pattern, or model, though made of paper, paste-board, or of any such light matter, of that substantial building, which according to promise, he intends after a while to build for us, and to invest us with. That passage of *Christ* with *Nicodemus* (*John* 3. 12.) gives credit and countenance not a little, to this reason. *If I have told you earthly things, and ye believe not; how shall ye believe if I tell you of heavenly things?* meaning, that if they did not apprehend and believe the truth and certainty of the spiritual, or new birth, now he had explained

plained and set before them the nature and manner of it, in things obvious to their outward senses (as, viz. in the similitudes of the natural, or carnal birth, and the winde) they would be much farther off from believing him, if he should discourse unto them of spiritual and heavenly things in the dialect, or language of Angels, without accommodating them to their understandings and belief by figures, or resemblances, borrowed from earthly and sensible things. So when *Christ*, having opened these similitudes, or parables unto his disciples, wherein he had taught the secrets of the Kingdom of God, demanded of them, *Have ye understood all these things*, [meaning with a consenting understanding] they made him answer, *Yea Lord*, *Mat. 13. 51.* Which sheweth, that things mysterious & spiritual may be the better and more readily apprehended, and believed, when they are propounded, or held forth, unto men in apt and proper resemblances, of sensible and known things, and these resemblances dexterously explained, and applied unto them. The like might be argued from the former part of his answer to this question of his Disciples, *Why speakest thou unto them* [the people] *in parables?* ver. 10. *He answered and said unto them*, *because it is given unto you to know* [that is, to have the best and most effectual means, whereby to know] *the mysteries of the Kingdom of Heaven*, and clearly implying, that one reason why he taught heavenly things so much in

in parables, was, that they, to whom he intended ~~Alwayes~~ to unfold them (*Mark 4. 34.*) might, by means of both opportunities, the one of the Text, or Doctrine, the other, of the gloss or exposition, more readily attain unto both the understanding and belief of them.

Besides, it lieth (it seems) within the confines of the light of nature, to conceive, and believe, that the wisdom and goodness of God have judged it meet (as some of the *Platonique* addiction express it) *Uno sigillo diversas signare materias*, i. e. to set the same seal or stamp upon different matters: their meaning is, to contrive and make this inferior and material world, and the superior and invisible world, to correspond each with other in analogies, and proportions between natures and properties of the things contained in, or relating unto, the one and the other (respectively) yea, it is a received notion among the *Jewish* Doctors. *Opera creationis externa, habere in se imaginem creationis interna*, i. e. the works of the outward Creation, carry in them the image [or likeness] of the inward [Creation.] And the truth is, that he that shall diligently, and with a discurfve understanding, consider, how the Scriptures, in setting forth and discoursing spiritual and heavenly things, aboundeth with metaphors, parables, and similitudes taken from things that are earthly, and yet further, that very frequently they expresse, or call, spiritual things, by the very names, wherewith material, or earthly things are called

led, by reason of some lively resemblance, or likeness between them : he (I say) that shall duly ponder these things, and follow the reasonable tendency and guidance of them, cannot (lightly) but e're long arrive at this conclusion, that this visible and terrene world was molded and formed by God with a kinde of subservient conformity to the world of invisible things ; subservient I mean, in special reference unto men, as namely, that these, being naturally, and without much care or endeavor, acquainted with this present world, wherewith, as being members of it, they converse daily, might by the opportunity of this their knowledge, be the more capable, not only of conceiving or apprehending aright, but even of believing also, the things of the other world, when God should cause these to be declared, or preached unto them in and by their respective parallels of earthly things. As for instance, men seeing and knowing that God hath made such an earthly element as water, which is proper to cleanse, and to separate, and wash off any soil, or material filth, that is contracted by, or cleaveth unto, their flesh, or bodies ; they are hereby taught, and assured (the said proportion, or parallel, between the two worlds, and their respective furnitures, or things found in the one, and in the other, supposed) that there is somewhat in the other (the invisible) world that is proper and effectual, for the purging or cleansing their souls and consciences from the
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spiritual filth or defilement of sin. And when it shall be declared unto men that this invisible or heavenly water, which is so effectual and proper for the washing of the soul from sin, is the blood of *Jesus Christ*, this doctrine, upon the advantage of the said supposition, must needs come to their reasons and judgements, with much credibility, and likelihood of truth; especially if it be considered withal, that there was never any thing reported, or heard of by any tidings from or out of the invisible world, that had the property of washing and cleansing the conscience from sin, vested in it, but this blood only; and yet farther, that is not imaginable, that there should be any other thing in this world it self (I mean the invisible world) alike proper for such a purpose. There is the same consideration of the material Bread and Wine of this world, with their natural and known properties, and ends, compared with the Bread and Wine of that other world, and those properties and effects, which the Scripture attributeth unto them. So then, if the notion of the sympathetical accord between the two worlds, which hath been mentioned, and which (as you have heard) is greatly favoured (if not somewhat more) by the Scriptures themselves, will abide the touchstone, and shall be found a truth, the commodiousness of Sacramental Ordinances for the quickening, encouraging, and supporting of Faith, will receive much evidence and confirmation

mation by it. Or however, there being an analogy, or resemblance between those material and sensible things, which have part and fellowship in these Ordinances, and those heavenly things, or matters of Faith, which are here in their natures represented, and in their reallity and truth ratified, and confirmed, the said Ordinances must needs be subservient unto Faith; and to the joy thereof, partly by occasioning, or causing more effectual and lively impressions of the things to be believed, upon the mindes and spirits of men, then are usually wrought by hearing; partly also, and more especially, by fixing or fastening them in their mindes or memories, with less danger of losing them, or suffering by the forgetfulness, vanishing, or slipping away of them. For as a small key (or the like) being fastened and tied to a greater, or to some other thing of greater bulk, is not so soon lost, as when it is carried, or worn, alone: so neither are spiritual, or heavenly things so apt to vanish, or slip, out of the mindes of men, when they are delivered unto and received by them coupled with material and outward things, these not being any way likely to be forgotten by them, nor (consequently) any thing that is fastened to them. This then may be one reason of the Counsel of God in those Sacramental Figures, Rites, or Ordinances, which he hath judged meet to plant in the Paradise of *Christian* Religion, the accomodation of the Faith of the professors thereof.

Quest. 7.

Question. 7. *What is an other reason, which you conceive may be given upon the same account, or of the same disposition of things by God?*

Ans^r. The two Nations that had been in the womb of the world (I mean, *Jews and Gentiles*) until the blessing of *Christian Religion* came upon it, were now under this, and by means of it, according to the gracious Counsel and purpose of God, to be united, and made one and the same body, *Ephes. 2. 14, 15, 16. 3. 6.* Now one of these Nations, the *Jews*, having from their forefathers, for many ages together, been trained up in a Religion, and this unquestionably, and in a very extraordinary manner delivered unto, and imposed on them by God, which consisted of a multitude, and great variety of external Rites, and significant Ceremonies, would in all likelihood, have been much more averse from the embracing of *Christian Religion*, if it had in no degree at all symbolized with that, which they had received from their Forefathers, and so lately professed. And upon this account the Apostle *Paul* remindeth them, (upon occasion) of the Sacramental significant Ceremony of Baptisme in *Christian Religion*; as supplying the want of their *Circumcision*, endeavouring and hoping by this means, the better to accomodate this Religion to the temper and frame of their mindes. *Col. 2. 11. In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of*
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Christ, Buried with him in Baptism, wherein ye are also risen with him, &c. So that very probable it is, that one reason why God was pleased to temper the body of *Christian Religion*, with Sacramental institutions in the frame of it, was to render it the more accessible unto the *Jews*, as having by this means somewhat in it of the notion and nature of that Religion, which they and their Fathers for many generations (as was said) had professed, and unto which, in this respect they were very importunately addicted and devoted. For, as the Apostle *Paul* saith, *That unto the Jews he became as a Jew* [that is, conformed, or subjected, himself to many of their humors, and practices] *that he might gain the Jews.* (1 Cor. 9.20.) So may it (with reverence, and speaking after the manner of men) be said of God himself, that he also in modelling the scheme, or body, of *Christianity*, became a *Jew*, [condescended to the weakness of the *Jewish genius*] that he might the better gain the *Jews* thereunto. So that as the multitude of Rites and Ceremonies in the *Jewish Religion*, whilst they continued, were as a partition wall, (Eph. 2. 14.) that separated, or divided, the *Jews* from the Gentiles: So on the contrary, the few Ceremonies inserted, and implanted in *Christian Religion*, are a means contributing (and so intended by God) towards the healing of this separation; and reconciling the two Nations into one.

Quest. 8. *What may be a third reason, why Chri-*

Christianity was set forth by God, and recommended unto the world with Sacramental Ordinances in the frame, or fabrick of it?

Ans. God in his treaties with men about the great and important affairs of their salvation, delighteth much to apply himself unto them in the same principles or rules, and by the same methods, usages, or wayes, which themselves frequently observe, and walk by in their ordinary transactions of their civil affairs amongst themselves. This the Scripture maketh manifest in several places. For men verily swear by the greater, and an oath for confirmation is to them an end of all strife: So God willing more abundantly to shew unto the heirs of promise the mutability of his counsel, confirmed it by an oath, &c. And because he could swear by no greater, he swore by himself, Heb. 6. 13. 16, 17. Instances of like kinde we finde, Mar. 7. 9, 10, 11. cap. 9. 15, 16, 17. 12. 11. 17. 25. Luke 5. 36. 11. 5, 6, 7. &c. Luke 12. 48. 1 Cor. 9. 7. 14. 7, 8. 2 im. 2. 4. (to omit many others.) The reason why God thus treateth with men (I mean, by their own principles, and according to the terms on which they deal one with another) may be, because those dictates of the light of nature, by which all rational and civil converse amongst men is managed and maintained, are the same with those impressions of wisdom and righteousness in the divine nature, by which he judgeth it most for his glory, and most commodious also, and beneficial, for his creature man.

for him to direct, and order, all his proposals unto, and requirements of, men, in that great Treaty about Life and Immortality, whereunto he hath most graciously invited, and admitted them, and which is yet depending between him, and the world, or the living party of men. Now then it being a frequent custom (and this not useless, or without ground) amongst men, who live in a civil community distinct from all others, to require of those, who desire admittance into their society, and to partake of the priviledges, and conveniences, which are enjoyed by the members of it, to submit unto some Ceremony or other (such as they have thought good to appropriate in this kinde unto themselves) at the time of their admittance hereinto; yea, and afterwards, whilst they continue members of their Community, at times, and upon special occasion, to profess their relation hereunto, either by wearing some distinct habit (significative hereof) or by the performance of some services, whereunto, according to the course and custom of the society, they shall be called; it seemed good in the sight of God, to accommodate the profession of *Christian* Religion unto these, or the like usages amongst men, by imposing it as a law upon all that should desire part and fellowship in the great and holy community of *Christians* to subject themselves unto those Ceremonies, Rites, or Sacramental Ordinances, which he, by his great Pleny-potentiary, and supreme Apostle
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of the said Profession, *Jesus Christ*, hath with great wisdom, and in his most gracious condescension, contrived for them, and commended unto them for that purpose.

Quest. 9. What is the fourth reason, which, as you conceive, may be rendred why a place should be given unto Sacramental appointments in Christian Religion?

Ans^r. Any promise or undertaking, made, professed, and declared, not by words only, but with, and by some Ceremony, or Solemnity of action likewise, is more strongly binding, and engaging, and the falling off, or turning aside from either, the more dishonorable, and obnoxious unto reproach, or punishment, otherwise, then if they had been uttered, or over-tur'd only in words. The subscribing with a mans hand, and the affixing of his Seal, make a Bond, or Covenant in writing the more authentick, and binding, not only in Law (which gives no force or validity at all to a writing unsubscribed, and without a Seal annexed) but in equity and reason also. There is much the same consideration of both cases. For there is in both a repetition, or second acknowledgement (if not a third) of a mans consent, and purpose, to stand to what he promiseth, or undertaketh: and consequently, a clear and distinct acknowledgement, that he hath not been surprized, or inconsiderately drawn into such his engagements, but hath deliberately, and time after time digested the import, and consequents

quents of them. And to recede, or go back from any thing, which hath been undertaken, or promised upon such terms as these, argueth a very high degree of unworthiness in men, and that they are not fit for humane society, or converse. For when, or in what cases can a man be trusted, or his profession, or words, relied upon, if not when he solemnly, and seriously acknowledgeth, and this over and over, yea, and not by words only, but by actions (which both naturally, and customarily, have more of the hearts of men in them, then bare words) devised, and intended to declare and signifie the full and absolute purpose or resolution of men to do, and to perform, what they have promised, professed, or undertaken? Now then, God, desirous to prevent that most horrid, and soul threatening sin of Apostasie (with all sinful demeanors disposing unto it) in those that should ever enter into the profession of *Christianity*, was graciously pleased to render it as ignominious and reproachful unto men, as hateful and dreadful to their consciences, as lightly could be, by causing it both to be undertaken at first, and to be managed also afterwards, with the open and publick observance of such Sacramental Rites, which he contrived on purpose (and hath declared accordingly) to perswade and prevail with them to cleave fast and close to that their profession unto the end. It is much more easie for the weak and foolish heart of a man to refrain such sins, which he either knows,
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or hath rational and convineing groundsto suspect, will either certainly ruine and destroy him, or else make a very sore and wide breach upon his comfort and peace; yea, though he be very inclinable, and many wayes tempted unto them, then those, that are of a lesse threatning, import in his eye, being equally sollicitated, or disposed, unto them.

Quest. 10. What is the fifth (and last) reason, which you suppose may be rendred, why Christian Religion should be in any degree, or part of it, ritual, or set forth by God with any such typical observances, as those, which we call Sacraments?

Answ. God, as he desireth, and designeth to ingage the Professors of this Religion with constancy and perseverance unto their Profession, so, in order hereunto, willing and desirous he is to secure them of his constancy, and perseverance in full purpose of minde, to perform unto them all conditions, terms, and promises whatsoever, unto which he hath obliged himself according to the tenor, and contents, of this Religion. Upon this account he hath delivered unto them all the said terms and promises, not in writing only, but sealed also, ratified and confirmed; with, and by, those Sacramental devisements, which he hath appended, and a fixed in the nature of Seals unto them, and hath himself so interpreted and declared his intent and meaning in them. [I mean, that they should be so construed, and looked upon by

men, as signs from heaven . whereby he most solemnly , and as in the presence of heaven and earth, and against all possibility of repentance, or recedure , ingageth himself to stand to , and make good, all those great & precious promises, show incredible soever, and above humane belief, they may otherwise seem to be, which are issued forth unto the world , and contained in that Gospel, wherein the said Sacramental signs, or seals, are held forth likewise.) So that the Sacraments we speak of, according to the most gracious counsel and intent of him , that hath formed them, as they are strongly and most severely engaging upon men , who submit unto, and use them : unto their profession ; so are they no less (if not rather more) engaging upon him, that hath given them (I mean, God) unto his profession : also [that is, as was lately hinted, to perform with all constancy and faithfulness, all those terms of grace, love, mercy, bounty, &c. which in the Gospel he professeth unto all those , who love him, and believe in him. And as it will fall heavy upon men, who shall either revolt from their *Christi-*an profession , or behave themselves scandalously in it , when they shall have once sacramentally engaged , or obliged themselves unto it : So, were it possible to imagine, or suppose, that God should suffer his truth and faithfulness to fail by a non-performance of any thing he hath promised in the Gospel, his own Sacraments here would testifie aloud against him to his

his high dishonor, even as his bow in the Clouds also would, in case he should destroy the world with a flood any more.

Question. 11. *How doth it, or may it appear that the Sacraments of the New Testament were intended by God to serve, i. the nature or property of Seals, for the full confirmation, and final ratification, of the truth of the Gospel. and of the great promises here? or that he is desirous that men should conceive of them, as obliging him, as being the Author and impator of them, to make good the gracious contents of the Gospel, or (which comes to the same) all things signified and imported in them [the Sacraments] themselves?*

Ans. Concerning Circumcision, which was one of the greatest, and most properly called Sacraments, of the Old Testament, it is expressly said, that *Abraham received the sign of circumcision* [i. circumcision, which was a sign, or significant character] *a seal of the righteousness of the faith* [or, of that faith. i. e. of that kinde of Faith] *which he had yet, being uncircumcised,* (Rom. 4. 11.) This is not spoken of *Abraham's* being circumcised, or of his reception of Circumcision in his flesh, (nor of his justification, or being made righteous in particular) but of his receiving order and command from God for the use and practice of Circumcision by all the males of his Family and Posterity, (Gen. 17. 10.) although himself was to submit unto it also with them. The word, *received*, is used in such a sense elsewhere, 1 Corin-
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ans II. 23. 15. 3. In this sence *John Baptist* may be said to have received from God the Sign or Ordinance, of Baptism, and so *Christ* to have received from God the Revelation sent unto, and recorded by his Apostle *John*, Rev. I. 1. when it is said, that *Abraham* received the sign of *circumcision*, a Seal of the righteousness of the Faith, which, &c. the clear meaning is, that God delivered Circumcision unto *Abraham*, and imposed it upon him, his family, and posterity, with a purpose and intent that it should be resented and understood both by him and them, as a sign given them, that whosoever should truly believe in him, as *Abraham* did, whilst he was yet uncircumcised, should upon the account of such their Faith, be justified, or accepted as righteous by him. Now the state of righteousness or justification implicitly, virtually, and in a consequential way, comprehending in it all the good things, and blessings from first to last, which the Gospel promiseth: as sometimes the head, or first Founder, and sometimes some famous Acestor is made the significate of their whole race and posterity, and used to express them (as *Abraham*, signifies *Abrahams* posterity, Gen. 13. 17, 18. 18. 19. So *Jacob*, (often his posterity with others.) So *Justification*, being (as it were) an head priviledge, or benefit of the Gospel highly considerable, may well signifie and import the whole system and succession of all the good and great things promised in the Gospel. And thus I conceive it is to be understood

stood, *Rom. 4. 25.* For Christ did not rise again for our justification, onely, but for the procuring and obtaining all other benefits and blessings also, which are consequential unto justification (as the Scriptures testifie in several places) In this sense it is likewise to be taken, *Rom. 5. 18.* and elsewhere it is interpreted by *bleſſedneſſe*, as by a word of a parallel import, *Rom. 4. 5, 6, 7, 8, 9.* the sealing, or confirming, of the promise hereof, is, interpretatively, and in effect, the sealing and ratifying the contents of the whole Gospel, and of all the promises in it. The Sacraments of the New Testament are of the same consideration and import, sealing, and securing the faithfulness of God, in the performance of all things promised in the Gospel, unto those that believe. Concerning Baptism, the brief description of it, which we have, *Mark 1. 4. Luke 3. 3.* clearly evinceth it. In both these places John is said to have preached the Baptism [that is, the doctrine of the Baptism] of Repentance for the remission of sins: the meaning is, that he preached and declared unto all that came to him, that he had received from God a new Ordinance, unto which he strictly required and charged them to submit, viz. Baptism, or such a washing, which much differed in signification and import from all those, with which they had been acquainted hitherto, this being given, or sent, by God unto them, to signifie and assure them of the forgiveness of their sins upon their repentance. The expression (by the way) or phrase

phrase of stiling Baptism, *the Baptism of Repentance for the remission of sins*, much resembleth that of the Prophet *Elisha* concerning the arrow, which the King of *Israel*, by direction from him, shot out of the window: this arrow as it went from the Kings hand, the Prophet termed, *The arrow of the Lords deliverance, and the arrow of deliverance from Syria*, [meaning, that the shooting of it by the King in the manner directed by the Prophet, was a sign and pledge from God, that he would deliver the King and his people, from under the power of the *Syrians*,] 2 Kings 13. 17. So is Baptism; a sign from Heaven, or a pledge of assurance from God, that unto *Repentance* he will alwayes grant *remission of sins*. Now *remission of sins*, which is promised unto repentance, and this promise sealed and confirmed by Baptism is the self same thing with *the righteousness of Faith*. This is briefly touched. cap. 5. in answer to the fourth question, and afterwards, and is clearly delivered by the Apostle, *Rom. 4. v. 5. 6, 7* (compared) I mean, that the righteousness of Faith, or justification, consisteth in remission of sins, [that is, the righteousness promised unto, and obtained by Faith] of which [or of the promise of which] circumcision (as was lately said) was a *sign*, and *seal*, under the Old Testament. For whether Faith, and Repentance, be the same thing, really, and materially, differing only in consideration or respect, or whether they be not (a point briefly touched in answer

to the fourteenth question of the fifth Chapter) certain it is, that they are so parallel in their respects with God, that they are both dignified with the great and precious promises both of Justification, and salvation (as was also shewed in the same Chapter.) So that the Sacrament of Baptisme, being a confirmatory sign from God of his promise of justification or forgiveness of sins, to all that shall truly repent is interpretatively, and in effect, (as was lately argued in the case of Circumcision) a securing pledge from him, that the whole Gospel shall, from the least to the greatest, from the lowest to the highest, of all the promises in it, be performed and made good by him unto the world. There is the same consideration of the Sacramental Ordinance of the Supper likewise. For this is not only, or barely commemorative of the death of *Christ*, (although a commemoration of what hath been done, being continued, and kept on foot, from the time of the doing it, hath a great confirmation in it unto after-times, of the truth of it, and that it was done) but was intended further by the founder of it, for a significant pledge unto men, that *Christ* died for the remission of sins. For these words are found in the tenor of the Institution of it. *This is my blood of the New Testament, which is shed for many for the remission of sins, Mat. 26. 28. Mark 14. 24.* Now that which sealeth or confirmeth Remission of sins, confirmeth (in the sence lately declared) the whole Gospel.
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Nor can these words of *Christ* (speaking of the Wine in this Sacrament) *This is my blood of the New Testament, which is shed; &c.* be reasonably drawn to any other signification, or import, then that he should intend, and desire, that the Wine, which (according to his Institution, and Command) should be drunk in the Celebration of this Sacrament, should be as rich, as lively and pregnant a security, as can be imagined, or desired, that his blood was very soon after, to be shed to purchase and procure *Remission of sins* for men. So that Sacraments in respect of their Institution, and imposition on men, are most holy and solemn engagements upon God to perform unto them, all that he signifieth, or professeth in them, or by them, that is, all the great good things promised in the Gospel: So in respect of their reception, or submission unto by men, they are most sacred and severe obligations upon them to perform unto him, what they reciprocally profess by such their subjection unto them; that is, conscienciously to endeavour to believe him in all his promises, and to obey him in all his precepts and commands.

Question 12. From whence have Sacraments that obliging force upon God, which you have declared, and asserted?

Ans. From himself, or from his own most gracious and free consent, to condescend unto the weakness of his poor creature man, upon such terms, as to put himself into bonds of his
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own making, unto them, for the performance of all articles on his part mentioned in the Covenant between him and them: that so they may repose themselves upon him with all possible security, and ease of heart and soul, for the receiving of all from him without fail in due time. No creature can dispose of the least mite of his treasure; but himself may do with his own what he pleaseth (*Mat. 20. 15.*) and consequently may enrich his creature with what engagements of it self unto it he judgeth meet.

Quest. 13. From whence ariseth that obliging force, whereof you lately spake, which Sacraments have over men?

Answ. The obliging force which Sacraments have upon, or over men, to stand fast and close to their holy profession, and to make good the terms of it by suitable actions, and deportments, ariseth partly from the wisdom, goodness, and authority of God; partly also from men themselves, and their voluntary submitting of themselves unto them. God, out of his Wisdom, and Goodness, and by his Authority, hath made it a Law, that they that shall come under Sacramental dispensations, and submit to the reception, and use of them, shall hereby become debtors to observe and obey the whole Gospel in all the precepts, and precepts of it. But this Law taketh no hold on such persons, who never accepted, nor submitted unto, any of these Ordinances. Therefore that

that they come to have any such obliging force upon men; as that we speak of, proceedeth (at least in part) from their own free consents to become profelytes unto them. It is true, as far as importunity, by exhortations, and command, by arguments and motives, on the right hand, and on the left, may be said to compel men; many that are brought to submit unto the use of them, may be said to be compelled by God hereunto. But the act, or acts, unto which men are drawn by such compulsion as this, commonly have more of the will in them (and in this respect may be said to be more voluntary) then those that proceed from it in a spontaneous way, and when it acteth meerly out of its own inclination. As he that hath been by Gospel arguings, and motives, prevailed with to believe, hath (as the saying is) more good will on his way, then an unbeliever hath on his; especially if he hath not taken some course more then ordinary to make him wilful in his way. But this by the way.

Quest. 14. Whether doth God command, or require of all men, to submit unto his Sacramental Institutions, as to be Baptized, and from time to time, upon occasion, to be present at the Lords Supper, and to partake of the administration?

Answ. A thing may be said to be commanded, or required of a man in a two-fold sense, or consideration, either 1. absolutely, immediately, and (as we use to say) without any more ado; or else 2. in a certain order and method, and

and upon a precedency of some things (one, or more) and these also required, to make him regularly capable of doing it. Under the Law, the *Jews* were commanded to offer gifts and sacrifices: yet in case any man knew, or remembered, that another had taken an offence at him, and was not yet satisfied, he was not to offer his gift, until he had first reconciled (at least endeavoured to reconcile) himself unto him: but this being done, he was to offer it, *Mat. 5. 23, 24.* So to pray unto God is a duty required of all men: yet if any man be resolutely wicked, and turneth away his ear from hearing the Law, he is first to relent, or repent, of such a resolution, and then he is bound to pray, not before, or otherwise: Such a person is bound to pray, but in *sensu diviso*, not in *sensu composito*; that is he, is bound to forsake his abominable wickedness before he prayeth: but he is bound to pray, upon the performance of this condition, [*viz.* of forsaking his wickedness] which he is bound to perform likewise, even before he hath performed it. In the former sense then of the two propounded, God doth not require of all men subjection to his Sacramental Institution, but in the latter he doth. He requireth not of unbelievers, or of persons wholly ignorant of the Gospel, or scandalous or debauched in their lives and conversations, that whilst they continue such, they should have any part or fellowship in Sacramental transactions: but even whilst they are such, he doth require of them,

them, and command them, that they truly repent, and unfeignedly believe, and then (consequently hereunto) that they apply themselves to partake of those administrations.

Question. 15. But doth God require of all persons that have repented, and believe, that they communicate in his Sacramental Ordinances?

Ans. God requireth of all such that they despise not, that they neglect not these Ordinances, nor yet the means, or the doing of those things, without which they cannot orderly be admitted to partake in them, by those, with whom the dispensation of them is entrusted, and to whom it appertaineth by way of duty, or charge, to take care that all things be done decently, and in order, about, and in the administration of them.

Question. 16. Who are they, to whom the duty, or charge you speak of, doth appertain, and are entrusted with the dispensation of the Sacraments?

Ans. Every Congregation, or Church-Body of Believers, or persons upon Gospel grounds, reputed such, together with their Officers, lawfully chosen, Elders, and Deacons, are put in trust by *Christ* with his Sacraments, and the administration of them, in, and amongst their own bodies, or members (respectively) and may, *Salvo jure coeli*, keeping to the rule, and orders prescribed by God in such cases, admit whom they please into their Sacramental Communion; or (to speak more warily) are bound, and ought to admit all those unto this
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their Communion, who shall orderly desire it of them. That such Churches as these are intrusted by Christ with those holy things of God we speak of (with the ordering of Sacramental concernments, evidently, appeareth from several passages in the two Epistles, written by the Apostle, to the Church at Corinth; and more particularly in the fifth Chapter of the former, and seventh of the latter: It is clear from *ver.* 27. 12, 13. Of the former of these Chapters, that the Body of this Church offended, (for to this was the Epistle written) in tolerating a notorious wicked person in their Communion, from which, had they quitted themselves according to their duty, and charge imposed on them by God, they had excluded him. Much more might be argued to this point from the Scriptures.

Quest. 17. When, or upon what terms may a person, (one or more) be said orderly to desire Sacramental Communion with a Church of Christ, not being a Member hereof; and so, that his motion ought not by this Church to be refused?

Ans. When either some of the Members of this Church shall testifie upon knowledge, that he is a person of an honest and Christian life and conversation, or else that he is a Member of some other Church in Gospel Order, and not under censure; or if the said person shall be recommended by any such Church as this, as being a Member of it; and further, if this person (whether he be a member of some other

such Church, or not) having by one means or other, satisfied the Church, to which he addresseth, that he is a person walking orderly in the profession of the Gospel, shall declare likewise unto it, that whilst he shall desire to continue, or frequent the said Communion with it, he will be content to submit to the Discipline and Government thereof; he (I say) that shall thus, and upon these terms desire Sacramental Communion with any Church of Christ, may (I conceive) be said to desire it orderly.

Quest. 18. *Why needs, or why ought, a Church of Christ to be thus strictly inquisitive after the Faith and Manners of those, whom they receive and admit unto their Sacramental Communion?*

Ans^r. The reasons hereof are many: I shall briefly touch upon, only five, First, the Apostles exhortation, or caution, unto Timothy (1 Tim. 5. 22. in a case not altogether unlike) is considerable in this also. *Lay hands* (saith he unto Timothy) *suddenly on no man; neither be partaker of other mens sins; keep thy self pure*, implying, that they Communicate in the guilt of other mens sins, who having a lawful power to prevent their sinning, shall not be diligent and careful to use it accordingly. Thus Eli the High Priest was partaker of the sins of his two Sons, and was severely punished by God for it, 1 Sam. 3. 13, 14. compared with c. 4. 18 Yea, the said caution reacheth yet further, involving those in the guilt of *other mens sins*; not only who neglect to make use of that power, which is lawfully vested

vested in them, to keep those from sinning, who either they know, or have ground to suspect, that they will sin, unless they use their power to prevent it, but even those also who shall through carelessness or remissness, suffer such persons to pass through that door, the key whereof God hath entrusted them with, without examination, who, for ought they know, or have reason to judge otherwise, will sin by the opportunity, or means, of that passage so easily given them. For in case *Timothy* should have laid hands suddenly upon any man, possibly this man thus inconsiderately admitted into the Ministry, might have quitted himself as well, and worthily in this great Office, as another, that should have been admitted with the greatest caution; yet *Timothy*, even in this case, should have neglected the charge given him, and consequently, incurred the crime of being partaker of other mens sins: unless (haply) we shall interpret the clause, *neither be partaker of other mens sins* thus (which I take to be the true meaning of it) and do not run the hazzard, expose not thy self to danger, of being involved in the guilt of other mens sins. This exposition might be cleared, and confirmed, by comparing it with sundry passages of like phrases, and construction, but this is not so proper here. But (doubtless) the minde of God to *Timothy* in the dehoration, or charge mentioned, is alike to all others in cases of like nature, or consideration. Now then, inasmuch as they, who (in

The Apostles words, 1 Cor. 11. 29.) *eat and drink unworthily* [at the Lords Table; and why may there not be the like misdemeanor committed, and consequently, the like guilt contracted, in, or about, the other Sacrament also?] *eat and drink Judgement* [or damnation] *unto themselves*, and consequently, must needs sin, in that action, at a very grievous rate; those Churches that shall suddenly admit men, or women, unto their Sacramental Communion, or without some rational ground of their meetness to bear a part in so great and holy a Service, having a right of power (as hath been said) vested in them by God to maintain the reverence and honour of it within their own Community, and consequently to shut the door of admission here against all unknown persons whatsoever, evidently by such a behavior, incur the guilt, or (which amounts to little less) expose themselves to the danger, of being *partakers of other mens sins*, which they cannot do without their own.

Secondly, the holy things of God must needs suffer loss in that reverence and high esteem, which either they have, or ought to have, in the Souls and Consciences of men, by being made common, or not managed with a solemnity of care and circumspection, and (as it were) with an holy *fear and trembling*, by those that are intrusted with the ordering of them. We read that the wickedness of the Sons of *Eli*, being Priests, occasioned men to *abhor the offering of the Lord*, 1 Sam. 2. 17. And it is re-
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corded of *Jeroboam*, that designing to bring the Worship of God in the Temple at *Jerusalem*, out of request and credit with the people, and to establish the Idolatry of his Calves he made Priests of the lowest of the people, which were not of the Sons of *Levi*, 1 Kings 12. 31. Yea, after he had been admonished of this his wickedness by a Prophet sent on purpose unto him by God, who confirmed his mission by a double miracle, the one of Judgement, the other of Mercy, upon his person, and by a double Miracle also upon his idolotrous Altar, (1 Kings 13. 4, 5, 6.) it is written thus: *After this thing Jeroboam returned not from his evil way, but made a gain of the lowest of the people, Priests of the high places: WHOEVER WOULD, he consecrated him, and he became one of the Priests of the high places. And this thing became sin to the house of Jeroboam, even to cut it off, and to destroy it from off the face of the earth, v. 33, 34.* From whence this (amongst sundry other things) is of ready observation, that the majestick awful & pleasing reverence which is due unto the holy things of God, by their coming unto unsanctified and undue hands, is in danger of being ecclipsed, and falling low in the hearts of men. See and consider, *Psal. 50. 16.* Therefore great care is to be taken by all the Churches of *Christ* (respectively) that, as far as is possible, no wicked person have the right hand of fellowship given unto him, amongst them, in declaring, or showing forth the *Lords Death*: which they have, that are admitted

ted by them to eat and drink at the Lords Table, (as the Apostle himself interprets this action) 1 Cor. 11. 26.

Thirdly, every *Christian Church*, or Congregation, should endeavour the perfectest resemblance that may be unto the Kingdom of Heaven (by the very name whereof these Churches, at least in their collective body, are frequently stiled) or the *New Jerusalem*, which is, *coming down from God out of Heaven* (Rev. 21. 2.) Into this, it is expressly said that there shall *IN NO WISE* [*οὐδὲ*], that is, upon no terms whatsoever; or most assuredly there shall not enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie, but they [only] which are written in the *Lambs book of Life* [that is, who by means of their Faith and Holiness, come under Gods eternal decree of election unto life: which 1. is compared to a *Book*, wherein names, or persons are written, to shew, that those that shall answer the terms of that decree, that is shall truly and perseveringly believe in *Jesus Christ*, shall be as certainly saved by vertue of that decree, as if their names were written in such a *Book*, the title whereof should be, *The Book of Life*, or, of *Salvation*: or, *A catalogue of the names of those that shall most certainly be saved*. 2. This decree is termed, *The Lambs*, that is, *Christ*; considered as the *Lambs of God slain* *ὁ κατεβόλης*, from the foundation of the world, that is, immediately upon or soon after the foundations of the world was laid, namely, when, or as soon as man sinned; a thing

thing being frequently in Scripture said to be, or to be done, when the cause producing, or occasioning it, taketh place, and is in being, either because the *life*, which this *book* insureth unto those that are *written* in it, is of the *Lambs* procuring; or rather because the *Lamb* gave an opportunity to the mercy of God, notwithstanding his justice, or just severity against sin, to write, or make such a *Book*; I mean, of election of sinners unto life, upon the performance of such, and such conditions; in which respect, believers are said to be elected, or *choſen*, *in h m*, that is, through, or by means of, *h m*, as the preposition *ex*, *in*, often importeth: but this by the way] *Rev.* 21. 27. Therefore every Church of *Christ*, being bound to conform it self with all diligence and care unto the holiness of the *New Jerusalem*, ought not to suffer all comers, hand over head, to enter into their communion, or to partake of their holy things with them.

Fourthly, Several particulars recorded we find that God, even under the Law, was very jealous over his holy things, that the honor and reverence due unto them might be maintained at their height, and without the least imbezilement by neglect, or prophanation, what by declarations, precepts, and charges given in this kinde, what by exemplary judgements inflicted upon transgressours of these precepts, what by provisions made otherwise to prevent all delinquency of that kinde we speak of (I mean, about the sacred things of his worship)

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he hath largely testified unto the world, his great zeal to secure the honor, and awful esteem of these things, from all indignities and affronts that are otherwise like to be put upon them by the superstition, neglect, or presumption of men; yea, and his full resolution to avenge with great severity, the contempt of them, or the violation of those wise and holy precepts, or significations of his holy will and pleasures, which he hath given concerning them, and the use of them. First, there were many strict and peremptory charges given by him in this kinde. *I WILL be sanctified in them that come nigh me, &c.* Lev. 10. 3. *Ye SHALL keep my Sabbaths, and reverence my Sanctuary,* Lev. 19 30. 26. 2. *Neither shall ye pollute the holy things of the children of Israel. LEST YE DIE,* Numb. 18. 32. In the former part of this Chapter no less penalty then death is threatned both to Priests and Levites, and strangers upon their delinquency about holy things. God speaks very frequently in the voice of this thunder in the Books of the Law: We shall not need to cite more places.

Secondly, neither was God more strict in charging men about the managing and using his holy things, then severe in his executions upon those that neglected his directions and commands in this kinde. He was so far from dispensing with the violation of the Sabbath by the poor man that gathered sticks on this day, that he expressly commanded that he should

should be stoned to death (which was esteemed the heaviest of all the four kindes of death that were wont to be inflicted on Malefactors amongst the Jews) Numb. 15, 35. Nor did he spare the Sons of Aaron himself, when they neglected his appointment concerning the fire which they were to offer; and instead hereof put *strange, fire upon their Censers* [that is, fire which he *had not commanded them to offer.*] It is said, that *there went out fire from the Lord, and devoured them, and they died before the Lord.* God did terrible execution upon them (as it were) with his own hands, and that suddenly, upon their sinning, not affording them (for ought that appeareth, or is in any degree probable) any time for repentance, Lev. 10, 12. So the two Sons of Eli, *Hophni, and Phineas*, for their misdemeanors about the Sacrifices, and holy things of God, were sentenced by him *both to dye in one day*, 1 Sam. 2, 34. Which Sentence was soon after put in execution by the *Philistines*, 1 Sam. 4, 11. To hear of his severity against *Uzzah*, for his miscarriage, with the circumstances of it, considered, is enough to *make both a mans ears to tingle.* His offence was only the putting forth his hand to stay the Ark, being a person not commissioned by God to meddle with it. Yet 1. He was one of the two that drove the Cart on which it was now carried; which might seem to require of him some care about it. 2. His intention (doubtless) in what he did in the case, was good and com-

commendable; which was to prevent any hurt, which, as he reasonably conceived, the Ark was like to receive by being more then ordinarily shaken (as it seems) by the stumbling of the Oxen. 3. Nor is it like that he saw any of the Priests, who might lawfully have done that for it which he did, near at hand (or at least) offering to do it. And yet, notwithstanding the favor of these circumstances, God was so jealous over his Ordinances, concerning the Ark, and Priesthood, that he could not be satisfied with less then the present death of the offender; although at the same time he could not but be highly pleased with the zealous devotions and services of David, and all the people. *And David and all Israel (saith the text) played before God with all their might, and with singing, and with harps, and with psalteries, and with timbrels, and with cymbals, and with trumpets: and* ordinarily, times of much satisfaction and contentment, dispose both God, and man, not to acts of severity, but of kindness and bounty. Therefore (certainly) God was most highly displeased with the fact of *Uzza*, breaking out upon him in so sore a judgement at such a time, 1 Chron. 13. 8, 9, 10. Nor did he shew himself a respecter of persons, when he smote *Uzziah* the King with the plague of Leprosie (and would not restore him until the day of his death) only for presuming and attempting to do that about the Worship of God, which appertaineth not to, him to do: but to the Priests

Priests (as viz. to burn Incense upon the Altar of Incense) And it may be a question, whether he did know, at least whether at that time he did remember, that what he would have done, was unlawful for him to do: however he only intended and attempted the irregular fact we speak of, but acted it not, being prevented, first by the Priests who withstood him in that his attempt, and then by God himself, who fell upon him with that sore judgement of Leprosie, before he had actually perpetrated the sin, 2 Chron. 27. 16, 17, 18, 19.

Thirdly (and lastly for this) God to secure the honor and reverence of his holy things under the Law, to preserve them in their purity, appointed a numerous and strong guard about them, to whom it was given in charge to be vigilant, and careful that nothing should be done, in one kinde or other, contrary to his minde and pleasure in his Institution, and appointment of them (respectively) we read of *four thousand Levites* that were appointed as *Porters*, 1 Chron. 23. 5. whose office and imployment was, partly to stand at the gates of the house of the Lord, that none that was unclean **IN ANY THING**, should enter in, 2 Chron. 23. 19. 1 Chron. 9. 19. 21, 22. partly to oversee the vessels and all the Instruments of the Sanctuary, and the fine flour, and the wine, and the oyl, and the frankincense, and the spices (with other things appointed for the worship of God in the Sanctuary) that is, to take care and see that all should be of the right kinds (re-

(respectively) so as to answer the commands of God concerning them, 1 Chron. 9. 27, 28, 29, &c.

Now if God, under the Law, when the Rites and Ordinances about his Worship, were so exceedingly numerous, was notwithstanding so jealous and tender over them all, that the neglect, contempt, or profanation of any one of them, caused his anger and jealousy (as we heard) to smoke against every offender in this kinde; is there not very great cause to fear, or (rather) to conclude, that now, under the Gospel he will be yet more jealous over those few, wherewith he hath here contented himself in his Worship, for the ease and accommodation of men? Will he be patient under the careless violation of any of these, when they who did not reverence his Counsels and appointments concerning those other, found him (as we heard) a consuming fire? where great multitudes are, particulars (commonly) are not so much minded or regarded, or where the number is but small. Therefore as God plainly told Aaron, that he and his Sons, and his Fathers house with him, should bear the iniquity of the Sanctuary, and of their Priesthood [meaning, should answer for all miscarriages, in, and about, his holy things, which lay in their power, and within the compass of their office, to prevent] Numb. 18. 1. So hath he now laid it upon his Saints, whom Christ hath made Priests unto him, (Revel. 1. 6.) in their respective Bodies and Congregations,

to bear the iniquity of the Holy Ordinances of the Gospel, and to be accountable unto him for all irregularities about them, whereby, through their negligence, or unfaithfulness, they shall at any time suffer in their purity, and honour.

Fifthly (and lastly) there is little, or (rather) no question to be made, but that the looseness, indifferency, and remissness in *Christian Churches* about the holy things of God intrusted with them, and matters relating unto the purity of his worship, have been the desolation and laying waste of all those Churches, from whom their Candlesticks have a long time been removed, and will be of like sad consequence (in time) to all those yet remaining, if they shall prophane their excellency with the guilt of them. As on the other hand, no instance (I believe) can be given of any Church wholly dissipated, or pluckt up by the roots, but only such, who leaving their first love, let loose the reins of their Discipline, and so exposed the holy things of God amongst them to pollution, and prophanation. Several passages in the Epistles dated from heaven, and sent by *Christ* to the seven Churches of *Asia*, (*Rev. cap. 2. and cap. 3.*) stand well affected towards such a conclusion. I shall instance only in this (in the epistle to the Church in *Sardis, cap. 3. 23.*) *Be watchful, and strengthen the things which remain, that are ready to dye. --- Remember therefore how thou hast received and heard, and hold fast, and repent.*

pent. *If therefore thou shalt not watch, I will come upon thee as a thief, &c.* The condition in the last clause, *If therefore thou shalt not watch, I will come, &c.* clearly implieth, that as the neglect of it would certainly e're long bring *Christ* in a desolating judgement upon them, so a timely and consciencious performance of it would be their security and peace. Now by *watching* (the condition here mentioned) is meant, their constant care, and intenseness of minde, to strengthen the things which remained [amongst them] but were ready to dye; that is, to put in vigorous and due execution those orders and injunctions of *Christ* for the regulating their Church affairs, and matters relating to the worship of God amongst them; which though they did not wholly neglect, or cast aside, yet they languished, and grew extreemly remiss in the exercise and practise of them, and were in a short time likely to give over all. So that it concerns all *Christian* Churches, as they prize their Candlesticks, and the incomparable privilege and blessing of the presence of God, and the continuance of his saving Ordinances, amongst them, to preserve and vindicate the chastity and honor of their Sacramental Communion, as far as humane care and diligence are able to promote so worthy an undertaking.

Quett. 19. *But is it not contrary to the Law of Christian Charity to suspect any person of unworthiness, when we have no sufficient ground for such a suspicion?*

Answer,

Ans. 1. To suspect that a person unknown to us, may (possibly) be unworthy, is not contrary to any Law of *Christian* Charity: for no man standeth bound by any such Law, to presume, that all men (nor consequently, that any particular man) unknown to us, have true Faith. For no Law in this kinde obligeth us to believe any thing contrary to what we know. Now if we believe the *faithful witness*, and great Prophet of the world, *Jesus Christ*, in that his Doctrine, *many are called, but few are chosen*, we cannot (lightly) but know, not only that any particular person, unknown to us, may (possibly) be void of true Faith, but that it is more *probable* that so he is: which is a competent ground for suspicion in the case. Therefore when the Apostle saith, that *charity believeth all things, hopeth all things*, (1 Cor. 13: 7.) his meaning is, that Charity disposeth, or inclineth, a man to *believe*, and so to *hope*, *all things* [that is, all good things concerning others] which are believable, and hopeable, that is, of the truth whereof there are reasonable and competent grounds, though not demonstrative, or necessarily convincing. For otherwise, it is not the *charitable* man, but (as the wise man informeth us) *the fool* (or according to our last translation) *the simple, that believeth every word* (Prov. 14. 15.) that is, as well that, which is most unworthy, as that which is best worthy to be believed. Yea the Apostle himself was jealous of the integrity and soundness of many, professing Christianity,

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even in his dayes, when this profession ran in a much straiter channel, then now it doth, and was taken up upon a far better, and more serious account, by those that professed it, then now it is. *For I am jealous over you, &c.* (saith he to the Corinthians) and *I fear lest by any means, as the Serpent beguiled Eve through his subtilty; so your mindes should be corrupted from the simplicity that is in Christ,* 2 Cor. 11. 23. See also *Gal. 4. 11.* 2 Cor. 12. 20, 21.

2. When our belief, or hope of the goodness of another relateth only to our selves, so that in case we be deceived, we alone are like to suffer by it, the Law of Charity seems to require of us, that we be satisfied with arguments, and testimonies, of less weight, then when we believe, or hope, in this kinde, for other, and more especially for God (I mean when such a belief, or hope, as now I speak of, directly tend in their miscarriage and frustration, either to the damage of others, or dishonour of God. I may trust such a man with a summe of money out of a perswasion of his honesty, which I should offend against Charity to commend unto another, to be trusted in like manner by him. But when the Glory of God, or the honor of his holy things, are interess'd in our belief, or perswasion of mens goodness, it is so far from making any breach upon the Law of Charity, to use all diligence and care for our satisfaction, that a facility, or over-easiness of belief in the case, is like to expose us to that curse :

curse : Cursed be he that doth the work of the Lord negligently, (or, deceitfully, according to the saying in the civil Law, *Negligentia dissoluta, dolus est.*) Jer. 48. 10. Christ in his Epistle from Heaven to the Church of Ephesus, taketh notice of this, as very commendable in them, that they could not bear them that were evil, and that they [examined, or] tried, even those that [pretended to be, and] said they were Apostles, yet, and were not so, and accordingly, being so narrowly sifted and searched into by this Church, were found liars. And the Apostle Paul expostulating with the Church of Corinth about their remissness in keeping their Church Body in sanctification and honor, demandeth of them, *Do not you judge those that are within?* [meaning, within their own community] clearly implying, that Churches ought to make it a very serious and solemn business not to suffer a vile or unworthy person to leaven, or pollute their holy communion, either by his coming in, or by his abode amongst them, if they be able by any reasonable diligence, or process, of inquiry, to discover him for such.

3. (And lastly) If a person be meet for Sacramental communion with a Church of Christ, it cannot be repugnant to any Law of Charity, that so Christian and honourable a qualification should be tried, and brought to light, especially considering that such a person is alwayes willing and free, (if not desirous also) to come to such a tryal, according to that saying of the

Lord Christ. But he that doth truth, cometh to the light [willingly, freely, and of his own accord needeth not to be importun'd to it] that his deeds may be made manifest, that they are [or because they are] wrought in God [that is, according to the will of God] *John 3. 21.* The trial of any mans Faith, as well by other means of tryal, as by sufferings, will be found, as Peter expresseth it, *1 Pet. 1. 8.*) unto his praise, and honor, and glory, not only at the appearing of Jesus Christ, but even during his state of mortality amongst the Saints, in this present world. Now that which is done to any man, having a direct tendency to his honor, and without any prejudice to him otherwise, and besides, is fully comporting with his own disposition, and will, cannot reasonably be supposed, or suspected, to contradict any rule of Charity, being so manifestly of a good and friendly accord with it. On the other hand, if the person desiring Sacramental Communion with a Church, be unworthy, this Church by detecting it, and hereupon, denying him that, which would be sinful, and of sad consequence, unto him, shall in, and by one and the same act, both please God (as the Church of *Ephesus* did, by discovering those to be *liars*, who said they were *Apostles*, as we lately heard) maintain the honor of his holy things, keep a soul from making it self actually guilty of the body and blood of Christ (*1 Cor. 11. 27.*) and withal, consult the honor, peace, and safety of themselves, or their own Church-body.

Quest.

Quest. 20. *But are not the Sacraments converting Ordinances? If so, ought not sinful men, and unbelievers be admitted to partake of them?*

Ans. It no where appears that God ever intended them for converting Ordinances, nor doth reason lead us to conceive of them under such a notion. Or if this should be granted, or supposed, I mean, that they are converting Ordinances) yet will it not follow from hence, that therefore ungodly and unbelieving persons (other then those, that haply may deceive the Church under a plausible profession of Faith and Holiness) should be admitted to receive, or to partake of, the elements themselves in their respective administrations. Preaching of the Gospel is (without controversie) a converting Ordinance; yet ought not prophane or unbelieving persons be admitted, or perswaded, to preach the Gospel in order to their conversion. But as *Faith* (and so Conversion) *cometh by hearing* [the Gospel preached by others, orderly called hereunto, not by preaching it a mans self] so may Sacramental Administrations be ordained by God, for the conversion of men, yet not by their own acting, or bearing a part, in the execution of them, but by being present, and beholding, and minding these administrations, whilst performed by others. But that God intended not the conversion of men as yet unconverted, by a self-acting in Sacramental dispensations, or that these by such an interposure of the said persons, in, or

about them, should be any means of their conversion, but rather obstructions in the way thereunto; is fully evident from that of the Apostle, where (speaking of the Sacrament of the Supper) he saith thus: *For he that eateth and drinketh unworthily, eateth and drinketh* [not conversion, or Salvation, but] *damnation unto himself, not discerning the Lords body.* 1 Cor. 11. 29. Doubtless an unconverted person or unbeliever, cannot *discern the Lords Body* [that is, exhibit in any degree that reverence, or those sacred respects unto it, which a Sacramental memorial, or participation, of it requireth of all those, who do partake of it in this Ordinance] and consequently, cannot but *eat and drink unworthily*, at the Lords Table (if he eats and drinks here at all.) Other arguments of a demonstrative evi-
dence of the same truth, might be readily drawn from verse 24, 25, 26. of the same Chapter.

Amongst many grounds in reason that might be insisted on to give further light and confirmation to this truth. I shall (at present) mention only two.

First, God is not wont to set up one Ordinance in competition with another; or (which is the same) to appoint more then one for the effecting of one and the same end (I mean, one and the same proper and immediate end: for otherwise, all Ordinances are given by him to effect and bring about the same general, remote, or ultimate ends.) This principle the Apostle

Apostle *Paul* supposeth to be a truth, and argueth from it in several places. *I do not frustrate the grace of God: for if righteousness come by the Law, then Christ is dead in vain,* (Gal. 2. 21.) implying that God accounteth more wayes, or means of justification then one, to be superfluous and vain; and consequently, that if he had ordained, or appointed, one for this purpose, he would not have appointed another. He reasoneth and concludeth from the same ground, in the same case (Rom. 4. 14.) thus, *For if they which are of the Law, be heirs, Faith is made void, and the promise made of none effect.* So also in somewhat a different case he argueth from the same supposition, Heb. 7. 11. *If therefore perfection were by the Levitical Priesthood (for under it the people received the Law) what further need was there that another Priest should rise after the order of Melchisedeck, &c.* From these, and the like reasonings of the Apostle, it is clear, that when God hath sufficiently provided for the obtaining of any benefit, or end, by one means, he never brings another (as it were) over the head of it, but resolveth, that that which is already, or first established, shall (at least, ordinarily) have the honor entire to it self of investing men with the benefit, or blessing, for the attainment, or procurement, whereof it was appointed by him, and that no corival, or competitor shall be set up by it to divide with it. And accordingly the Apostle reasoneth, Gal. 3. 21. *For if there had been a Law given, that could have*

given life, verily righteousness should have been by the Law. So likewise David of old (in another case) *Then David said, none ought to carry the Ark of God, but the Levites: for them hath the Lord chosen to carry the Ark of God, &c.* 1 Chron. 15. 2. Now then it being certain that the attentive hearing of the Gospel preached is an Ordinance or means, appointed and sanctified by God for the work of conversion, it is no wayes consistent with the Counsel of God (lately declared from the Scriptures) to imagine that Sacramental participation should be a means also appointed by him for the same purpose. It is true, God may (and sometimes doth) prepare, dispose, and bring men nearer to conversion, then they were before, by other means, then by the Gospel preached, even in such places where it is preached, and may be heard: and where it is not preached (I mean, by men) out of his great compassion to the precious souls of men, he taketh a liberty, though (I believe) somewhat sparingly, to substitute other means in the place thereof, and worketh conversion by these. But where there is opportunity to hear the Gospel preached by men, I can ill believe the full and through conversion of any person without it. But securely confident I am, that there is no other ordinance, or means, designed, or assigned by God, wherein, or whereby the saving conversion of any man ought to be, or reasonably can be, without this, hoped, or expected, It is not probable
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(and the sense of some of the best expositors is the same) that the conversion of *Paul* was perfected by all that which passed between *Christ*, and him, on the way to *Damascus*, or until he had heard and learned more of the minde of *Christ* from *Ananias*; who, in the judgement of some Ancient Writers, was one of the seventy Disciples, whom *Christ* himself ordained, and sent forth to preach the Gospel, *Luke* 10. 1. or, as *Calvin* conceiveth, was upon this occasion, and in the present vision, wherein *Christ* appeared unto him, made a Minister of the Gospel by him.

Secondly, there is this reason evincing the Sacraments not to be converting Ordinances; namely, because persons unconverted, and unbelieving, are not regularly capable, no not of that Sacrament, which is most like to be converting, I mean, Baptisme: This clearly appears from the answer, which *Philip* made to the *Eunuch*, desiring Baptisme of him in these words, *See, here is water, what doth hinder me to be Baptized?* *Philip* answereth him, *if thou believest with all thine heart, thou mayest* (*Acts* 8 37.) plainly implying that otherwise [*viz.* in case he did not thus believe] he might not, or ought not [to be Baptized.] This had been a very uncharitable, and unchristian answer, in case he had not so believed, if to Baptize him had been so much as a probable, or likely means to make him a believer. For to require that of a man, which he hath not, but stands in great need

need of, as a condition for the imparting of that unto him, which would supply him, is extremely disingenuous and importune, especially when we may impart such a thing unto him without any trouble, or damage to our selves which had been *Philips* case in refusing to Baptize the *Eunuch*, because of his unbelief (supposing he had been an unbeliever) if Baptizing him had been a means to heal his unbelief, and to turn him unto God by believing. This which hath been argued concerning Baptism from the Text lately cited, might be demonstrated from several others, if need were, Concerning the Sacrament of the Lords Supper, that persons un-converted are altogether, as (if not rather more) incapable of this [and consequently, that neither can this be looked upon as a converting Ordinance] appears, from the nature, or import of it, or the Counsel of God in it, as the Apostle describes, whether the one, or the other, 1 Cor. 10. 16, 17. *The cup of blessing, which we bless, is it not the Communion of the Blood of Christ?* that is, was not the drinking of it instituted, ordained, and appointed by *Christ*, that the *Communion*, which believers have in his *Blood* [that is, in the great benefit of Redemption purchased by his *Blood*] should hereby be, both professed and declared by them openly, and likewise nourished, strengthened, and confirmed in them inwardly? Therefore they that are duly capable of drinking this cup, must have communion in the
Blood

Blood of Christ with believers (and consequently, must be converted) before they drink it; otherwise in drinking it, they shall act hypocritically, and make profession of having that, which they have not. Now (doubtless) to act hypocritically is no means of conversion: or if it were, then the most wicked and Prophan persons, who stand in most need of conversion, ought rather to be invited, encouraged, and freely admitted to the drinking of the cup we speak of, then to be debarred, or kept off from the opportunity, or to be cast out from amongst those, that orderly drink it, by a sentence of Excommunication (in case they had fellowship with them in the business, before their wickedness break out) which yet we know was the Discipline of the Primitive Churches enjoined them by the Apostles themselves. This likewise plainly evinceth, that the meaning of the words mentioned, *The cup of blessing which we bless*, is it not the communion of the Blood of Christ, (is not as some weakly pretend) as if the Apostle did imply, that the Cup he speaks of was the means of any mans first obtaining, or bringing into the communion of the Blood of Christ. Such a sense of the words as this, as it is opposed by the discipline planted (as hath been said) by the Apostles, and practised, in the Primitive Christian Churches; so is it inconsistent with the scope of the context, and other expressions herein; as might be shewed more at large if it were needful, or proper to our present

present undertaking. Thus then it is as clear as the Sun rising in his might, both by the light of the Scriptures, and of grounds in reason attested by them, that Sacramental Ordinances are not converting.

Quest. 21. Whether do Sacramental administrations produce any real effects, in, or upon, the hearts and souls of men, that do partake of them, or work any real alteration in them?

Ans. If answer be made in Scripture language, according to the manner of speaking here, the effects of Sacramental actions, are, or may be, not simply real, but sometimes very great and excellent. For this frequently ascribeth even miraculous effects to such causes, or means, which are of a Sacramental nature. Thus the dividing of the waters of the Red Sea, when the *Israelites* passed through o're dry land, is by God himself attributed unto *Moses* his lifting up his Rod, and stretching out his hand over it. *But lift thou up thy Rod* (saith he to *Moses*) *and stretch out thine hand over the Sea, and DIVIDE it*, &c. *Exod. 14. 16.* So likewise the reducing of this Sea unto its former course, after it had been thus divided, and whilst *Pharaoh* and all his Host was in the midlt of the Channel of it, is ascribed unto the same cause. *And the Lord said unto Moses, stretch out thy hand over the Sea, that the waters may come again upon the Egyptians*, ver. 26. 27. In like manner the bringing of water out of a Rock, is promised by God unto *Moses* and *Aaron* their speaking to it.

it. Take the Rod, and gather thou the assembly together, thou and Aaron thy Brother, and speak ye unto the Rock before their eyes, and it shall give forth its water, and **THOU SHALT BRING FORTH** to them water out of the Rock, &c. Numb. 20. 8. Thus the dividing of the waters of Jordan, through which they passed into the land of Canaan, seems in like manner to be ascribed to the Priests bearing the Ark before them, *Isa.* 3. 15, 16. So the falling down flat of the walls of Jericho, to the sounding of the Trumpets made of Rams Horns by the Priests, before the Ark (together with the performance of some other like things prescribed unto them by God, in order to the same effect) *Josh.* 6. 13, 14, 15, &c. There are several other instances of like consideration in the Scriptures. See *Exod.* 17. 11, 12, 13. *Josh.* 8. 18. 19, 26. *2 Kings* 5. 14. If God was pleased to work such great and notable effects as these, by means that were not natural, or proper by any inherent quality, or vertue, to produce them, but of the same, or the like kind, with those, which are strictly and properly Sacramental; it is but reasonable to conceive, that he worketh, by these [I mean, the Sacraments themselves] all such effects, whether in, and upon, the hearts, and souls of men [using them aright] or otherwise, which were intended by him in their institution, and for the obtaining of which he hath commended, and commanded the use of them unto men.

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Quest. 22. *What are the ends, or effects, intended by God in the institution of the Sacraments, and in the participation of them by men according to his command?*

Ans. The general ends projected by God, in, and by the Sacramental dispensations (for we shall not speak of the particular ends, which are proper to each Sacrament by it self, until we come to unfold the nature of them in particular; but the general ends we speak of, have been mentioned already (towards the beginning of the Chapter) nevertheless if you desire it, we shall here recount them with some addition and variety.

Quest. 23. *What may be one of these general ends?*

Ans. To cause the holy profession of Christianity to bear the more awfully, and with the greater weight, upon the souls and consciences of men, and consequently, to move them to walk worthy of it, and avoid all things repugnant to the honor and interest of it. Upon such an account as this, the Apostle presseth the believing *Romans*, with the remembrance and consideration of their having been Baptized, (*Rom. 6. 3, 4.*) and the *Corinthians*, with their accustomed eating and drinking at the Lords Table, *1 Cor. 10. 16. 21.* What a man hath openly, and publicly declared himself to own, or to consent unto, by a voluntary submitting unto any Ceremony, or usage, which is commonly known to signifie or import as much, he
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is by such a declaration as this the more seriously and solemnly ingaged to stand by and promote, the interest of what he hath thus owned; and yet much more to refrain from whatsoever is like to preiudice, or endamage it. And this (questionless) is the reason why admissions, and entrances into several Corporations, and Societies, are commonly transacted with some ceremonial, or rite (in one kinde or other) appropriate to each of them (respectively) unto which, he that desires the relation of a Member, or a Brother, in any of them, must submit. Yea, in some of them, the members are at certain times, and upon occasion, required to testifie their relation unto their Community, by wearing such, or such, distinguishing habits, or performing such, or such Services, or the like. So that God in his institution and appointment of Sacramental Rites for those that profess *Christianity* to submit unto, and exercise themselves in, from time to time, doth that, which in many other cases he doth likewise, that is, in his spiritual transactions with men, and matters of their eternal salvation, applieth himself unto them in their own methods, wayes, and customs, which they practise and follow in their civil and secular occasions, and affairs; only in some particular cases avouching himself more benign and favourable then they. Instances of this notion and import the Scripture holdeth forth not a few. See *Jer.* 3. 1. *Amos* 3. 3. 5, 6. *Isa.* 49. 15. 62. 3. *Mat.* 7. 9, 10, 11. chap.

chap. 13. 44, 45, 46. Luke 12. 48. 1 Cor. 9. 7. 2 Tim. 2. 4, 5, 6. Heb. 6. 16, 17. (to omit others.) The reason hereof we shall not at present insist upon, although it be not farre off.

Quest. 24. *What may be another general end of Sacramental Ordinances?*

Ans^r. To prevent Apostasie, and the dreadful sin of falling off from the holy profession of the name of *Christ*, after a person, man, or woman, hath once taken it up in the sight of the world. This depends upon the former, and this in two considerations, or respects. First, with the greater solemnity and observation, any thing is undertaken, and entred upon, and accordingly managed and pursued from time to time, the undertaker is so much the more ingaged in point of honour, or repute, and as he desires not to be undervalued as a man of desultory, light, and empty judgement, to abide by his undertaking, and pursue it to the uttermost; unless (haply) in his pursuit of it he should evidently discover, or meet with, some such grand inconvenience, or evil, which as it was, *ὑπερβαίνον*, above an ordinary mans wisdom to foresee, from the beginning, so it is above his power to prevent, if he goes forward with his undertaking, or to balance it with any proportionable good, by carrying such his undertaking an end. Now neither the first, nor the last of these provisoes, or exceptions, can have place in the profession of *Christianity* (and so
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the middle is impertinent, and inconsiderable.) For 1. There is no evil, whereunto this profession renders a man at any time obnoxious, but what by the clear light of the Gospel he might have foreseen from the beginning (*Luke* 14. 26, 27, 33. *Mat.* 24. 9. *Rom.* 8. 36. *Acts* 14. 22. 2 *Tim.* 3. 12. with others.) Nor 2. But what this profession undertaken and made good to the end, will recompence an hundred fold. Therefore to take up and prosecute a *Christian* Profession upon such terms, which render a mans action and engagement in this kinde the more considerable, and matter of more expectance, and discourse, unto the world (which is done, when it is taken up, and pursued with any solemnity of Rite, and Ceremony) is a rational and proper means to make him resolutely willing to adhere unto it, and to dis-incline, or indispose him to a renouncing of it.

Secondly, The thoughtfulness and care of not wronging, or disparaging a *Christian* profession, whereunto the heart of a man is apt to be wrought (as was lately said) by a reverence and awe of this profession found in him, must needs be a great preservative against Apostasie, because Apostasie from it, is of all other the greatest reproach and disparagement, that can be cast upon it, tending to possess the world with hard thoughts of it, and this with an high hand of endeavour, and perswasion; it being no less then a pawning of mens souls, and a con-

fidest waging of all their expectations of good from God, both in this world, and that which is to come, that it is a profession of vanity, and that it will deceive, if not destroy, all those that shall ingage in it, and not abandon it in due time. So that such a tenderness as we speak of, I mean, of dishonouring or scandalizing a Christian profession, is an effectual means, not simply to prevent Apostasie, but to keep at the greatest distance from it.

Quest. 25. *What do you conceive may be a third general end, designed by God in placing Sacraments in his Church?*

Ans^r. To prevent superstition, and to keep his Worship and Service pure, and intire within the compass and pale of his own contrivance, and commands, free from all heterogeneous Ceremonies, Formalities, and Conceits of foreign device. For having himself appointed some Ceremonies in his Worship, he doth plainly enough hereby declare, and say unto men, that if he had a minde to be worshipped, or served, with more, he both could, and would, have appointed them himself, and not have entrusted the weak and wandering, the over-officious, and importune fancies of men, either with prescribing the number, or with inventing or devising the form, and figure of them. For as by the exquisite genius and frame of those, which he hath now appointed, he hath approved himself a better inventor of Ceremonies, by a thousand degrees, then men, those invented by them being

being ridiculous and childish, in comparison of his: so by the fewness of them, he clearly shews that he delights not in a multitude of them; and consequently, that he intended not to refer the matter of Ceremonies in his worship unto those, who are so impotently addicted unto them, that having once tasted the lawless pleasure of ingendring, and imposing them, they never know when, or where, to make an end.

Besides, as God considering the weakness of the nature of man, and how arduous and difficult a thing it is unto the generality of men effectually to resist such motions, and temptations, unto the sin of Adultery, wherewith he knew they would be frequently and dangerously assaulted, was graciously pleased to allow and appoint them the Ordinance of Marriage, to prevent their falling under the guilt of that sin (1 Cor 7. 29. but this allowance renders the guilt of the sin, when contracted, the more inexcusable, Heb. 13. 4. In like manner, to keep men chaste and pure in his Worship, free from Superstition, and the use of all unclean and unsanctified Ceremonies in the exercise of that Religion, which he commendeth unto them, knowing how precipitately prone the generality of them are to such *sensualities* as these in their *spiritual* Services, he hath mercifully condescended unto them in giving them those sensible Ordinances, which are known by the name of *Sacraments*, by which condescension never-

theless he hath doubled and trebled the condemnation of those, that shall pollute themselves with Rites and Ceremonies of a baser and more ignoble extraction. The Sacraments of God make the Ceremonies of men to be high misdemeanors, (which upon other accounts are obnoxious enough also.)

Quest. 26. *What may be a fourth end of Sacramental Institutions (in the general?)*

Ans. That the sum and substance of things that are most spiritual, and so of greatest difficulty to be believed, in the great profession of *Christianity*, might, as much as may be (as namely in Figures, Signs, and external resemblances) be exposed, and exhibited, even to the outward senses of men: and so be rendred (proportionably) the more familiar unto their mindes, and the more easie to be believed by them. As God, when of old he sent his holy Angels about any gracious message, or treaty, with men, he caused them to cloath themselves with visible shapes and appearances, whereby they were the better accomodated for converse with them, in respect of the infirmity of their flesh (being otherwise, in their simple natures, very disproportionate hereunto) in like manner, in his Sacramental Ordinances, he maketh the mysterious and spiritual things of his Gospel to represent and shew themselves, and (as it were) to speak, unto the understandings, mindes, and consciences of men, in sensible forms and similitudes of outward things, by means

means whereof they become the more familiar, and hereby the more credible unto them. In these words of *Christ to Nicodemus*, *If I have spake unto you earthly things* [that is, spiritual things made, as it were *earthly*, and of as ready a perception, as *earthly* and outward things are, by fitting and explaining them by similitudes of such things; spiritual things thus declared and set forth, being termed, *earthly things*, in such a sense, or figure of speech, as Angels are frequently called men, in respect of their appearings in the likeness of men] *and ye believe not, how will ye believe if I tell you* [or spake unto you] *heavenly things* [nakedly, and without explications borrowed from *earthly things*, as the Angels are wont to speak, and discourse of them] in this passage (I say) it is clearly supposed, that sensible resemblances of spiritual and heavenly things, aptly chosen, and fitted to their natures, render them much more passable with the reasons and understandings of men, and give them an opportunity to contemplate, or look upon them with the eye of the inner man, more steadily, and intensely, then otherwise they would be able. or (at least) were like to do; and that such a contemplation of them as this, is a great incouragement, and advantage, to their believing the reality and truth of them. The reason hereof may be, because it is not hard, or troublesome, to conceive or believe, that whatsoever is found in this material or visible world, hath its parrlel, or some thing corresponding

responding by way of analogy, proportion, or likeness with it, in the spiritual or invisible world. This notion was apprehended by some of the ancient Philosophers, and believed as a truth; one of them expressing himself in the point, in these (or the like) words, *Deum uno sigillo diversas signare materias*, That God with one and the same Seal imprinteth different matters; the meaning seems to be, that though the matter or substance of the one world, and the other (the visible, and invisible) be very different, yet God hath (as it were) cast them in in the same mold, and made the one to answer the other, much after the same manner, that (in *Solomons* expression) *face answereth to face in the water* (Prov. 27. 19.) For as in this correspondence, the *face in the water* is but a shadow, a light, and empty resemblance of the substantial face, unto which it answereth: so is this visible and material world (with the furniture, and things belonging to it) but a slender, faint, and transient representation of that world, which is immaterial and invisible (with the things appertaining unto it;) yea, the Scripture it self oft speaketh (at least, seemingly; but I verily believe, really, and intentionally) in favor of this opinion; and more especially whereever it either calleth things of a spiritual nature, and relating to the invisible world, by the names of things that are visible, or relating to this present world; or else expresseth things relating unto the one world, and the other, by the same appel-

appellations. Places of both these Characters are frequent and numerous. Thus we read of men that are *rich in this world*, and of men that are *rich towards God*, *Luke* 12. 21. compared with *1 Tim.* 6. 17. and other places: of spiritual, and true treasure, *Isa.* 33. 6. *Mat.* 6. 20. 19. 21. and elsewhere; and so of earthly treasure. *Prov.* 15. 6. 16. *Mat.* 6. 19. of spiritual bread which *came down from heaven*, and is called *living bread*, *John* 6. 32. 48. 51. of material bread, often. Instances of this kinde are too many to be here rehearsed. These few texts (with their fellows) may be considered at leisure, *Rom.* 2. 28, 29. *Phil.* 3. 3. *Mat.* 16. 6. 12. *James* 1. 18. and *John* 3. 3, 4, 5, 6. *1 Pet.* 2. 5. *1 Cor.* 15. 44, 45, 46. Neither is it improbable in the least, but that this inferior and material world was formed by God in all points, as now it is, furnished with such creatures, in respect of their shapes, properties, qualities, sympathies, antipathies, mutual dependencies, subservencies, relations, &c. as are now known to be in them, that it might be subservient unto him, who was made the Lord of it, man, not only to supply him with all outward things requisite for his accommodation in his state of mortality, but rather to make his way more passable and easie, to the understanding, knowledge, and belief of the state and condition of the invisible world, and of the affairs and concerns thereof, his greatest interest lying in the knowledge and belief of these things.

And this seems to be the reason why the Apostle speaking of *Circumcision* (the great Sacrament under the Law) first calleth it a *sign*, and then immediately, a *seal*, [*And he received the sign of Circumcision, a seal of the righteousness of Faith, &c.* Rom. 4. 11.] intimating hereby, that being a visible and external action, it did signifie and import, that there was a spiritual and invisible action, analogous to it [as, viz. that, which the Scripture calls, the *circumcision of the heart*, which is performed by God upon a mans justification by Faith] and consequently, was a seal to ratifie and confirm the reality and truth of it unto men. This then may be another reason of Sacramental appointments by God; namely to facilitate and promote the belief of the invisible things of the Gospel, by a representation unto the outward senses of such material things, which in figure and similitude sympathize with them.

Quest. 27. *What may be another reason of those Divine appointments you speak of?*

Ans. To teach and incourage those who believe the Gospel, to make application of the great and precious promises thereof unto themselves: that is, to look upon, and conceive of themselves, both as really intituled by God unto the inheritance of the great and precious thing herein promised, and likewise as actually enstated by him in the comfort and joy of the hope and expectation of them; which, when they are pregnant, lively, rich, and strong, have

have the expresse relish and taste in the Soul, which the actual and literal possession, and fruition of the things themselves will have. The real and sensible exhibition, or application of the Sacramental Elements made in their administrations (respectively) by the Minister who now stands in the place, or acteth in the name of God, unto those that are partakers in these administrations, is of an encouraging and imboldening import unto them, to make the like application of the spiritual and heavenly things themselves.

Quest. 28. *What is your sixth reason of the Counsel of God in founding Sacramental Services in his Church?*

Ans. That they might be as Seals affixed to the writing of the Gospel, to secure the mindes and consciences of those that should be willing to receive and submit unto it, that God never would, nor (indeed) could (at least, not without their consents) recede from the contents of it, or refuse to perform, and make good the Covenant of Grace therein declared and set forth, according to all, and every the Articles, and terms thereof, from the first, to the last, as they are here particularly mentioned, and declared. If he that hath a promise from another, that he will convey such, or such an Inheritance, or Estate in Land, unto him, hath only the instrument, or writing of the conveyance, delivered unto him, the Seal of him that hath made this promise, not being put to it, he
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hath no other security hereby to enjoy what hath been promised unto him in the case, but only the honesty, faithfulness, and constancy of the person that hath promised: if these should fall him, his writing without a Seal would signifie little for his relief. But if such a writing shall be delivered unto him before witness, under the Hand and Seal of him that hath promised the conveyance, having a right in Law to make it, now he depends not (at least, needeth not to depend) upon the goodness of him that hath promised: he hath the Law it self, the force and authority hereof, for his security, which is the greatest and highest assurance of which he is capable, or that can be given him. So God, being *more abundantly willing* (as the Holy Ghost informeth us) to *shew unto the heirs of promise the mutability of his Counsel* [concerning their eternal Salvation by *Jesus Christ*, Heb. 6. 17] that by this means they *might have strong consolation* (ver. 18.) besides his engagement unto them in his Covenant, both by promise, and by Oath (though these, from him, be a super-sufficient security for the performance of greater matters, then the salvation of more souls, then can be numbred by men, or Angels) he hath yet further ratified and confirmed his said Covenant by certain Sacramental and significant actions, which he hath declared were intended and meant by him for *Seals* thereunto (as we lately heard in the case of Circumcision) the exercise and practice whereof he hath likewise

wife, upon this account, commanded to be concurrent with the preaching, and receiving, the Gospel throughout the world, in all ages. So that the Sacraments are to be looked upon as subservient to the Gospel, and as appointed by God to attend upon it, for the strengthening and compleating of that, which the Letter and Ministry thereof leaves weak and imperfect in the Faith of the Saints.

Quest. 29. *What may be a seven: h reason, why the Wisdom and goodness of God consented about the appointment of Sacramental transactions in the Church?*

Ans. It is not improbable but that he intended likewise hereby, the breathing and exercising the devotion of his people with the greater variety. As the Scripture saith of him in a case not altogether unlike; *He knoweth [that is, he considereth] our frame: he remembereth that we are but dust* (Psal. 103. 14.) and in regard hereof, maketh us a proportionable allowance in mercy and compassion (as is there, in effect, said) so considering the temper and frame of our mindes, as that being alwayes kept to one and the same kinde of exercise and employment of themselves, as well in matters of Religion, as otherwise, they are apt to grow weary, listless, and dull, and that on the other hand, they are refreshed and cheared with variety and change; he hath accordingly so contrived the terms of that profession of Religion, whereunto he inviteth and calleth

calleth all men, that in the regular management and practice of it, they shall have occasion to vary the streams of their devotion, and frequently to interchange the tenor of their applications unto him, in and about his worship. In their *Christian* converse more privately, they were allowed, yea, invited, upon occasion to recreate themselves, and one another, with *Psalms, and Hymns, and spiritual Songs*, Eph. 5. 19. Col. 3. 16. In their publick Assemblies, they had constantly some variety of Ordinances, as *Prayer*, and the *Ministry of the word* (Acts 6. 4.) this word being sometimes read and expounded, and sometimes, if not at the same time, preached and applied also: yea, besides these they had sometimes *Psalms* and *Hymns* sung amongst them, 1 Cor. 14. 26. Mat. 26. 30. Yet did not God (it seems) judge all this variety of Ordinances competent, or sufficient, to answer that imbred desire in the mindes of men to be often shifting and changing their employments, and actings (even in matters appertaining to himself, and his Worship) and therefore hath condescended further to their satisfaction herein, by making the variety yet greater, and enlarging it with Sacramental institutions in consort with them, the exercise and engagement of their mindes and souls about these in their severall administrations, being much differing from their actings in, and about other Ordinances, and so the more contentful, and pleasing to them,

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Quest. 30. *What is your eight, and last reason, for which you conceive God might judge it meet, that the Gospel should be accompanied with Sacramental Ordinances in his Churches?*

Ans^w. That the *Jewes*, who upon the coming of *Christ* into the world, were to incorporate and make one body, or spiritual building, with the *Gentiles*, might be the better, and in a rational way, prepared and induced to entertain and believe it. For the Sacraments, being a kind of Ceremony, or typical transaction attending the Gospel, render it symbolical (in part) and of some affinity, with the *Levitical* or *Mosaical* Law in the observation whereof the *Jewes* had been trained up all their dayes; and from which by reason of their conscientious and high esteem of it, and most zealous addiction unto it, it was next to that which is impossible to withdraw them unto any other way of worshipping and serving God; especially unto any such way which should not in some sort, or degree, sympathize and accord with it. And if there had been nothing of Ceremony, or ritual observance, enjoined in the Gospel, and to be practised by men in the profession of it, it would, in all likelihood, have ben such a stumbling block in the way of this people, that few, or none of them would ever have hearkened unto it, or submitted to the Doctrine and Discipline of it, yea by what we read in the Acts of the Apostles, and especially in the writings of the Apostle *Paul*, it appears

pears, that very many of them, even a good time after they had believed, and made open profession of the Gospel, were much subject to qualmes, and shaking fits of Conscience, through the remembrance of their old Ceremonies, and ever and anon looking back towards them. Now the Apostle, amongst other means used by him to compose and settle them, under such distempers, reminds them, that even the Gospel hath its Ceremonies also, and particularly such, which answer two of the greatest, and most considerable in their own Law, Circumcision, and the Paschever; Baptisme in the Gospel, the former, and the Supper of the Lord, the Latter, Col. 2. 11, 12. 1 Cor. 5. 7, 8.

Quest. 31. You lately either said, or implied, that God formerly wrought greater and more wonderful effects by cause, or means of a Sacramental nature, then he was wont to work by those that are natural, and proportioned to their effects. What then may be the reason why he worketh at so low a rate by Sacraments themselves, as (it seemeth) he doth, those who partake of them seldom finding any great, or sensible effect of them, or benefit by them?

Answ. First, it is to be considered, that those Sacramental causes, by which God wrought the miraculous effects mentioned, were taken up, and used by him only once, and in reference to those particular ends, or effects, respectively produced by them. Whereas the Sacraments themselves are intended by him for standing,

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constant, and ordinary causes, and means, in the Church; and so in this respect, are of like consideration with causes and means that are natural. So that as such natural causes, whose property is to work softly, silently and in a secret way, do not produce their effects with a bluster, or with much observation, although, under their proper and due applications, they work constantly in their way: in like manner, God by the Sacraments may work at a good rate of efficacy and power, in and upon, those who regularly and duly partake in their Administrations, although the effects wrought by them, be not conspicuous, or easily discernible, no not by him, in whom they are wrought, at least for a time (whereof some account may be given upon another question.) The effect of the Sacraments (in conjunction with other causes, or means) is spiritual growth, as in Grace, in Faith, in Love, in Holiness, &c. Now growth in Nature is not at all discernable, or perceptible, in the motion, progress, or in every division, or degree of it, when, or as soon as it is attained, but only after some space of time, and when many degrees have successively advanced, and brought it forward. No person ever discerned, or felt himself growing, but only that he had grown.

Secondly, the least increase of Grace, Faith, Holiness, or of any thing that is saving in the soul, is a greater and more considerable effect, then the removing of Mountains, or then any
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of those miraculous productions, which we found ascribed in the Scriptures unto the Sacramental causes mentioned. So that the Sacraments, in excellency of working, or greatness of effects, come not behinde any of those Sacramental causes, which the Scripture (as we heard) honoureth with those great and wonderful performances specified.

Thirdly, it is in my eye to a very great degree probable, that the counsel and design of God in working at the high rate of efficacy and power, in and by Sacramental causes, which the Scriptures record (as was lately signified) was to bring his Sacraments into the greater esteem, and higher respects with men; and to insinuate unto them, that in a regular and diligent use of them, they may confidently expect from him great and gracious things to be wrought in them, and for them. For as he that hath injured one, hath (as the Civil Law saith) threatned many: So God, having once, and again, and ten times over, done great things for men using such, or such a kinde of means, which he appointed and directed them to use, hath hereby [*constructively*] promised that he will do great things for all those who shall duly use the like means appointed by him. Our Saviour himself argueth upon such a principle as this, and streughtheneth the hand of men to pray upon the rationality of it, *Mat. 7. 7, 8.*

Fourthly, for men to come to Sacramental administrations with an erroneous opinion, or
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conceit of the Ordinances, as when they conceive of them, either above, or beneath, what is meet, and agreeable to the Counsel of God in them, as well the one, as the other of these, may render their communications in them unprofitable and fruitless. The Apostle *Paul* (as it seems) judged it prejudicial to the success of his Ministry, as well to be over-valued, as undervalued, by those that were to hear him, 2 Cor. 12. 6. 11. 11. 5. 6. 1 Cor. 3. 5. and therefore desired such a steady esteem with men, which might justly and adequately answer that worth (that is, those gifts and graces of God) in him, whereof he gave a sufficient account in his Life and Ministry, together with the Dignity of that Office and work, whereunto he had been called by God. In like manner, if men shall expect greater things from the Sacraments than they are able, or then ever God intended them, to perform, as that they should commend them unto God, or work Grace in them *ex opere operato* (as the dreaming Papist fancieth) that is, by the bare, or meer receiving them, how unworthily or unpreparedly soever, &c. this is like to render the participation of them empty and void; unless it be of an imaginary and windy conceit that God respecteth them the more for their partaking of them, even upon such terms; a conceit much like unto that of *Micah*, who was very confident that *God would do him good*, because he had gotten *A Levite to be his Priest*, for the service of his Idols, *Judges 17. 13.* So also on the other

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hand, if men shall sin against the Sacred worth and Dignity of the Sacraments, by a common and mean esteem of them, coming unto their administrations rather of course and custom, then out of any raised expectation of reaping any spiritual blessing from them: this likewise portends a barren and fruitless participation of them; even as *Michals* despising *David* for dancing before the Ark, is observed by the Holy Ghost to have been the cause of her perpetual barrenness; *THEREFORE Michal the daughter of Saul, had no child until the day of her death, 2 Sam. 6. 23.* The reason why an irrational and incongruous esteem of opinion of the Sacraments, as well on the right hand as on the left, render them unprofitable unto those, who under such mis apprehensions come unto them, may be, because God (as the wise man informeth us, *Eccles. 5. 4.*) *taketh no pleasure in fools* [that is, in persons who neglect either to employ, and improve their understandings for the knowledge of the truth of things, or to act according to the import, and rational ducture of it, being known.] Now then the exercise, or exertion of the beneficial vertue and operativeness of the Sacraments, depending wholly upon the Counsel of the Will of God, there is no ground to think that they should do any great thing for those, in whom he taketh no pleasure [that is, whom he is no wayes inclined to show more then ordinary favor unto] of which kinde of persons are those (as hath been intimated) who are (whether through careles-

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ness and sloth, are through any unworthiness (otherwise) ignorant of the nature of the Sacraments, and of the Counsell and Design of God in them. It is said, that the Lord *Christ could do no mighty work in his own Country, because of their unbelief*; *Matth. 13. 58.* compared with *Mark 6. 5, 6.* Now ignorance and unbelief are very near of kin (*1 Tim. 1. 13.*) and when voluntarily contracted, or persisted in, as well the one as the other, disableth the hand of God (in Scripture notion) from putting forth it self to do things that are excellent for the children of men. Besides, if God should cause his Sacraments to give out their strength unto those, that come unto them with erroneous and false persuasions concerning them, he should seem to comply with them in their error, and to strengthen and harden them in the way of it. Yea and further, by means of prospering their souls under it in their Sacramental engagements, to invite and draw others into the same snare with them.

Fifthly, An unworthy frame of heart at the time of our drawing near unto or conversing with God in his Sacraments, unsuitable to their nature in respect of the holiness, and spiritual solemnity and weightiness hereof, presenteth us before God, not only incapable of any benefit or blessing from them, but as preparedly obnoxious to such impressions, or effects, of his displeasure, which will render us two-fold more the children of death, or condemnation,

then we were before, or otherwise should have been. This the Scripture plainly declareth in the case of the Lords Supper: *For he that eateth and drinketh unworthily, eateth and drinketh damnation [or judgement] unto himself, not discerning the Lords body; [that is, because in this eating and drinking he doth not by an holy and thankful frame of heart, and an outward deportment suitable, acknowledge and give testimony unto the transcendent Worth and Dignity of the Body of Jesus Christ, this being the proper end and intent, at least one special end of that solemn action, or service, wherein he is now engaged]* 1 Cor. 11. 29. There is a like consideration of the Sacrament of Baptisme, whether we be the receivers of it by being at present our selves to be Baptized, or whether we be only present at the administration of it made unto others. For the highly-adorable Grace of God in the remission of sins, is held forth, and parabolically acted, or transacted, in this Sacrament: in respect whereof it requireth a behavior both inward and outward, answerable in reverence and thankfulness to the inestimable worth, and adorableness of it, of those that expect or desire benefit by it; as they may, not only unto whom, but in the presence of whom the administration of it shall be duly made at any time. God doth not ordinarily (if at all) either begin, or carry on, or perfect any saving work in any man, -but only where he findeth his subject, equitably prepared

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red, or regularly and rationally capable of such a gracious and worthy application unto it, and where he meeteth with any person thus prepared, and capable, he never faileth to answer such his preparations, or to fill his capacity. *Sanctifie your selves* (saith *Joshua* unto the people) *for to morrow the Lord will do wonders among you.* [meaning, If you shall sanctifie and prepare your selves for such his appearing among you] *Josh. 3. 5.* The Scripture is full of the notion of this truth.

Sixthly (and lastly) When the Sacraments are corruptly administred, not according to Divine prescription, the tenor of their (respective) institutions, or will of their Founder, but either with forms of humane device, or ceremonious impositions of men, or with the omission or neglect of any special caution, or direction about them, imposed by God; any of these irregularities (I say) and much more, more, or all of them, found in any Sacramental administration, may cause God to take no pleasure in it, or to refuse to joyn himself with it, and so render it as a dead Ordinance, without life or soul, unto those that partake of it. For any addition unto, or subtraction from, any ordinance, or command of his destroyes the property of its relation unto him, and causeth him to look upon it as none of his, according to these declarations of his minde in this behalf: *Ye shall not adde unto the word that I command you, neither shall ye diminish*

ought from it, that you may keep the commandment of the Lord your God, which I command you [clearly implying, that they which either adde any thing unto, or diminish ought from any command, or ordinance of his, alter the property of it, and make it no longer his, but their own]

Deut. 4. 2. So again, *What thing soever I command you, observe to do it: thou shalt not adde thereto, nor diminish from it*] meaning, that if they should either adde to it, or diminish from it, they should not observe, or do, the thing which he commandeth] *Deut. 12. 32.* Now then it is no wayes like that God should blefs strange Ordinances, or such which he cannot own or acknowledge for his, with the same, or the like blessing, wherewith he honoreth his own, and thereby sealeth and confirmeth them for his own. It is much more like that he should curse, then blefs, such ordinances of men, which obtrude themselves in the name and place of his; and consequently, that they should edifie men rather to destruction, then salvation.

Quest. 32. *What may be the reason, why many, yea, the greatest part of those, whom we cannot reasonably but judge do reape benefit by Sacramental administrations, are yet little sensible of any benefit received by them in this kinde?*

Ans. Two reasons hereof were insinuated about the beginning of the Answer to the next preceding question. One was because the proper and chief benefit of our conversing with God,

God, and *Iesus Christ* in the Sacraments, is spiritual and inward growth, or the nourishing, or battleing of the new man, or *hidden man of the heart* (as the Scripture speaketh.) Now growth (generally) or rather growing, that is, the motion or progress in growth, is like the moving of the shadow, which the stile, or cock, projecteth upon a Sun-Dial; the motion whereof, by reason of the leasurableness or slowness of it, is imperceptible: only after some competent advancement, and progress of it, it may be perceived that it hath moved. Such is the nature and property of augmentation from an inward principle, which we call growth; it is discernable, not as in making, but as having been made. And as we are little sensible that our young children being daily present with us, increase in stature, till after some considerable time, or by making tryal by some mark, or measure: so is the spiritual growth of the inner man the less discernable, because we are ever and anon looking upon it, and this with a cursory and little observant eye, few being able to make an exact, or satisfactory experiment in the case, and fewer willing to bestow so much time and pains in making this experiment as it requireth. Another reason why the benefit, or blessing, accruing unto men upon their attendance on God in his Sacraments, is not so sensible unto them, may be this; viz. because when an effect ariseth from a plurality of causes joyntly operating and contributing

towards the production of it, it is very hard (at least in most cases) to assign unto every of these causes their proper efficiency, or to apprehend what it is, that is severally, and apart afforded by them towards the raising of it. As for example, the health or strength of the body is the effect of meats, and drinks, and sleep, and exercise; as also of all those natural faculties residing in several members, or parts of the body, which act joyntly with these, though severally, towards the one, and the other, of these effects. But now, how few are there so thoroughly acquainted with the secret and mysterious wayes of nature, as to be able, especially on the sudden, or without study and much intense speculation, to determine, what every of the said causes, severally and appropriately conferreth towards either of the mentioned effects. In like manner there being a great variety of causes, or means, by the co-efficiency and co-working of which, spiritual growth, edification, or increase in grace are produced in the soul; as reading, hearing, meditating of the Gospel, or Word of God, Communion of Saints, Prayer, Sacraments, minding and studying providences in the world, communing with our own hearts, &c. It is no easie matter to be clearly sensible what it is, which the Sacraments in particular cast into this treasury; as *Peter* thought it was a strange question of *Christ* to ask *who touched him*, when great multitudes of people thronged him on every side. This
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(briefly) for the latter reason why we are, for the most part, little sensible of the good we receive from the Sacraments though it be much.

Quest. 33. *How many Sacraments are there?*

Ans. Only two (properly so called, as was formerly intimated) viz. Baptisme and the Supper of the Lord. As for the five which the Doctrine of the Church of *Rome* addeth unto these, they are only such (I mean, Sacraments) in the general signification of the word, viz. as it signifieth either a sign, or pledge, of something that is holy, or else something in matters appertaining unto God, that is in some degree mysterious, or remote from common apprehension (for in both these significations the word is sometimes used in the writings of the ancient Fathers, as well as to signifie a Sacrament properly and strictly so called.)

Quest. 34. *Why are not the other five, accounted Sacraments by the Papists, as well as Baptisme, and the Lords Supper, as truly and properly Sacraments as they?*

Ans. Because their institutions, or respective precepts upon which they are built, are not Sacramental, as those of *Baptisme* and the *Lords Supper* are on all hands acknowledged to be. A Sacramental institution requireth these things. 1. Something that is elementary, natural, and visible, usually called the matter of the Sacrament. 2. Some spiritual good thing, which is invisible, signified by the other: this some call *rem Sacramenti* [meaning (I conceive) the

the thing intended, either to be exhibited and given, or else to be ratified and confirmed, in, or by the Sacrament.] 3. Some proportion, or resemblance between these two [I mean, between that which is natural and visible, and that which is spiritual and invisible.] 4. An external action, or something to be outwardly done, whereby the elementary part, or matter of the Sacrament is exhibited, or applied unto men. 5. (and lastly) A form of words of a Divine prescription, wherein as well the said proportion, or resemblance, between the elementary and spiritual parts of the Sacrament, is declared, as also the said applicatory action directed, and enjoined. All these particulars are easie to be found in the respective institutions of Baptisme, and the Lords supper: but the *Pox-tifician Rabbies* are not able to produce an Institution of any of their five superadded Sacraments of like Character with them. Yea, their Institutions have all of them so little of the face, or feature, of that which is confessedly Sacramental, that the pretenders have more to do, then they can perform, in satisfying one another, where it is best for them, and least obnoxious to say, that they are to be found. For 1. As touching Confirmation, their greatest Clerks cannot agree about the institution of it, as neither when, nor by whom, it was instituted, as whether by *Christ*, either before, or after, his resurrection (for some there are that teach the one of these, and some the other)

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or whether by his Apostles, or whether by some Council (for some have affirmed the one of these also, and others, the other) but no marvel (is it) if they agree no better about the institution of this imaginary Sacrament, when as the Scriptures, which any one party of them fancieth and insisteth on, for proof of this institution, are so scant, impertinent, and irrelative to their purpose, that their arguing and concluding from them, are broadly obnoxious to the fancies, yea, to the reasons, and judgements of others of their own. But the opinion, that either this, or any other Sacrament, should be instituted by any Council, one, or more, is (it seems) now generally antiquated amongst them; it being the current Doctrine of this Church, that the institution of Sacraments appertaineth, prerogative-wise, unto *Christ* only. So 2. for their Sacrament of *Penance*, the institution hereof (in a Sacramental notion, or consideration) is so far to seek, that some of their Doctors run one way, and some another, to finde it: and that which the most quick-sighted, and withal, the most diligent seekers, amongst them, do (upon this account) finde, doth not satisfie many of their fellows; having (indeed) nothing more in it of any likeness unto a Sacramental Institution, then is to be found in every precept, or command with a promise annexed. Besides, if *Penance*, or *Repentance* be a Sacrament, it must be a Sacrament of the Old Testament, rather then of the New,

New, it having been instituted and commanded there, yea, and practised in the times thereof, long before any mention made of it in the New, *Levit. 5. 5. Ezek. 14. 6. 18. 30. 31. 2 Sam. 12. 13.* Concerning the third of their five supernumerary Sacraments, *Extreme Unction*, neither hath this so much as an hairs breadth of Sacramental ground in the Scriptures. Yea, that place, *James 5. 14, 15.* in which, as in a glass, *Bellarmino* (with others of of his perswasion) strongly imagine, that they see the *Unction* we speak of, compleatly drest up by the Holy Ghost in Sacramental Habiliments, and thus set forth and commended unto the *Christian* world, *Cajetan* (another Cardinal Doctor of the same Church, no whit inferior in parts and learning unto him) upon better grounds, carrieth another way, clearly evincing from several particulars in the words, that there is no institution of any such Sacrament lodged there. It is much more worthy consideration, whether that *anointing of the Sick with Oyl*, by the Elders of the Church, praying likewise over them, which the Apostle there adviseth unto, ought not, or at least might not, with the desirable success here mentioned, promise-wise, be at this day practised in the Churches of the Saints. There are several Arguments of no easie solution, strongly perswading this way. And 4. For that of their five by Sacraments, which they call, *Order*, or (as some of them, who pretend to a more distinctive

ctive exactness in speaking, then their Fellows, had rather call it) *Ordination*; neither is the Institution, or Appointment of this by *Christ* any whit more Sacramental, then of the former. For if *Ordination* be a Sacrament, there being several kindes of Ordination especially distinct, as the Ordination of Apostles, of Prophets, of Evangelists, of Pastors, and Teachers, of Deacons (for we hear nothing of any Ordination of Bishops, as of a Superior degree unto, or of a distinct Office from, Presbyters, or Pastors and Teachers, made, or appointed by *Christ*) there must in reason be as many distinct kinde of Sacraments, besides the other six, as there are distinct kindes of Ordination: and so the seven will be multiplyed unto a Bakers Dozen. Besides, if Ordination were a Sacrament, why should it not be a Sacrament of the Old Testament, as well as, or rather, then of the New, considering that the first Institution of it was under that? *Heb. 5. 1. 8. 3.* However, there is no proportion, or similitude, between the matter of this supposed Sacrament (whatever it be deemed to be, hands, or imposition of hands) and the spiritual Grace exhibited herein, whether this be a right, or a regular power, publickly to teach, or whether it be an inward ability, or gift, for the work of teaching. Nor is there in any Institution of it any Word of God to be found, which declareth, or intimateth, any such Analogy, or resemblance, between them; and consequently, it can be no
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more then only a Sacrament falsely so called. For concerning the former of these, the saying of *Austine*, *Si Sacramenta quaedam, similitudinem earum rerum, quarum Sacramenta sunt, non haberent omnino Sacramenta non essent*, (often cited with approbation, by Divines of both persuasions) is positive and expresses: *If Sacraments* [he means, in respect of that which is elementary, or visible, in them] *have not some kind of similitude with those things, of which they are Sacraments, they could in no wise be Sacraments at all.* 5. (And last'y) By what cords of reason *Matrimony* (of all the rest) should be drawn into the number of Sacraments, especially of Sacraments of the New Testament, where there is no Institution of it at all (for of the Old Testament, where the Institution of it is found, it was never, I suppose, reputed a Sacrament by any) requires a very comprehensive fancy to imagine. For is a man of an ordinary genius able to conceive that so many metaphysical Disputants, who take upon them to be masters in *Israel*, should reason thus: *Paul* speaking concerning the relation between *Christ*, and the Church, saith, *This is a great mystery*. Therefore *Matrimony* is a Sacrament? Or is not this passage of the Apostle (extant, *Eph. 5. 32*) only upon an occasional mention of the conjugal tie preceding, the best Sanctuary they have, to save their Doctrine of a Matrimonial Sacrament, out of the hand of those that oppose it? And if *Matrimony* be a Sacrament, why do they

they judge it as an unclean and unholy thing for their holy persons, their Priests, and Clergy men, and all of both Sexes, whom they have tempted into a profession of any of those Superstitious Orders (by themselves called, *Religious*) amongst them, to partake of it? Are not all Sacraments Pearls of the Gospel? And are the Religious Votaries in the Romish Church, all of them (in our Saviours Metaphors, *Mat. 7. 6.*) either *Swine*, before whom these Pearls are not to be cast; or *Dogs*, to whom these holy things are not to be given? But there are too many inconsistencies (and these palpable and broad) between Matrimony, and the nature of a Sacrament, to be so much as mentioned here. So that the Sacraments (properly so called) under the New Testament, exceed not the number of two, which are Baptisme, and the Lords Supper.

Quest. 35. *What is Baptisme?*

Ans. A Sacred Rite of being washed with Water, in, or rather into, or unto [*εις τὸ ὄνομα*] the Name of the Father, and of the Son, and of the Holy Ghost, *Mat. 28. 19.*

Quest. 36. *What is it to be Baptized, or to be washed with Water, in or into, or unto the Name of the Father, Son, and Holy Ghost?*

Ans. It is, by the Authority and Command of these Three Persons in the Divine Essence, to be in, and by this Rite consigned over, delivered up, or consecrated unto them, or separated

red unto their Service, and withal, to be openly declared accordingly.

Quest. 37. *Is it not lawful to Baptize, or to be Baptized, in the name of some one of these persons only, as (for example) in the name of Christ, or of the Son, especially considering, that the Apostle Peter commanded those that did believe upon his preaching, and had received the Holy Ghost, to be Baptized in the name of the Lord [meaning, Christ] Acts 10. 48. as he had also exhorted others of his Converts before: Then Peter said unto them, Repent, and be Baptized every one of you in the Name of Jesus Christ, &c. Acts 2. 38. See also Acts 19. 5. Rom. 6. 3. Gal. 3. 27.*

Ans. To be Baptized in, into, or unto Christ, is constructively, and in effect, to be Baptized in, or into, the Name of the Father, the Son, and Holy Ghost; These three being one (as the Apostle John teacheth us, 1 John 5. 7.) and as Irenaeus of old interpreted, *In Christi nomine subauditur qui unxit, & ipse qui unctus est, & ipsa unctio in qua unctus est*: In the name of Christ is [comprehended, or] understood, both he that did anoint [meaning the Father] and he that was anointed [namely, the Son] and the anointing it self, wherewith he was anointed [that is, the Holy Ghost.] Nor is it to be thought, that either Peter, or any other of the Apostles, who either themselves Baptized, or commanded others to Baptize, in the Name of Christ, without mentioning the Name, either of the Father, or of the Holy Ghost, in either,
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acted contrary to the rule, or charge given unto them by Christ concerning Baptizing, but rather that they only abridged, or contracted it into a narrower compass, without diminishing, or omitting any thing of the just import, or meaning of it; and this by the direction and guidance of the Holy Ghost himself, possibly to instruct us, that forms of words are not to be rigorously urged, where substance of matter is sufficiently expressed. Or else it may be said, that *Christ* in the words mentioned, *Baptizing them in the Name of the Father, &c.* did not intend to prescribe unto them any certain, or set form of words to be alwayes used, in the act, or at the time of Baptizing, but rather to instruct them how they should declare the Doctrine of that Baptisme, which he commanded them to administer; as namely, that the precept, or injunction of it, proceeded joyntly from all the three Persons in the Divine Nature, Father, Son, and Holy Ghost, and that with this intent, or for this end, that they who believe the Gospel, should, they and their children, over whom they have power, submit unto it, and receive it, and by it, be, and openly declared to be, delivered up unto the care and Government of all the Three. This, or the like Doctrine, the Apostles might teach, and declare, when any person was to be Baptized by them, or by their order, although in the act of Baptizing there was mention made of the name of one of the Three only. Or else

(3d. and lastly) it may be said, that a person may properly enough be said to be *Baptized in the Name of the Father, Son, and Holy Ghost*, although *intermis*, or in words, he be *Baptized* in the Name of *Jesus Christ* only, because the Doctrine of *Jesus Christ*, unto which, upon the account of his Baptisme, in his Name, he is to hearken and subject himself, plainly asserteth the same Nature, Dignity, and Authority of the other two, with his own. And one special reason why *Christ* doth not prescribe the administration of *Baptisme* in his own name only, although the administration performed in his Name alone, be regular enough, and Apostolical (as was declared in the question) may be this; that upon so solemn an occasion as the Doctrine of the administration of Baptisme, he might not omit to declare himself as zealous a remembrancer, and assertor of the Divine Glory of his Father, and of his Spirit, as of his own. Of his care and zeal in this kinde, we have many other great testimonies in the Gospel. But though *Baptisme* administered in the name of *Jesus Christ* alone (I mean, without mention of the names of the other two in the act it self of administration) be (as hath been said) authentique, and valid: yet (doubtless) the custom of those Churches, which do constantly administer it in that very explicit tenor, and form, of words dictated by our Saviour to his Apostles, wherein all the Three, are (as we heard) distinctly named, is more

more commendable, as being both more edifying and safe, and is not to be exchanged by any particular man.

Quest. 38. *Why is Baptisme called, The Baptisme of Repentance?* Acts 13. 24. 19. 4.

Ans^r. Either because by the Law of the Institution of it, and according to the Counsel and Intent of God herein, they who do submit unto it, and are Baptized, do hereby solemnly profess themselves penitent, or that they unfeignedly repent of all their former sins, and more particularly, of their unbelief, (as seems to be intimated, *Act. 19. 4. Mark 1. 15.*) Or else 2dly. Because *Baptisme* is a most solemn and sacred ingagement (according to the declared intendment of him that appointed it, who had in this respect, a right of power to make the terms, or conditions, of receiving it, what, and as he pleased) upon him that submitterh to it, to repent, in case he hath not yet repented; (however upon a profession of Repentance he hath been Baptized) or, if he hath already truly repented, to persevere in a repentant frame of heart, and course of life, unto the end. For *Baptisme*, as it is called, the *Baptisme of Repentance*, (as you have shewed) so is it said to be, *the Baptisme, eis metanoian, unto Repentance* [that is, which solemnly ingageth, or obligeth the receiver of it, unto Repentance.] For so *John Baptist* himself declareth the purport and intent of it: *I indeed Baptize you with water unto Repentance, Mat. 3. 11.*

meaning hereby to invite, quicken, and provoke; yea, to impose a necessity upon you, to *repent*, that is (according to the Scripture dialect, in which the tree is put for the fruit, or the cause for the effect, or the inward principle, for the outward actings agreeable to it, &c.) to *bring forth fruits*, *αἵτις ἡ μετανοίας*, *worthy Repentance*, (as he had interpreted himself, *ver. 8.*) *Bring forth THEREFORE* [that is, since you come and desire to be Baptized, it will highly concern you upon the account of your Baptisme, to bring forth] *fruits worthy Repentance*: that is, let your future life, wayes, and actions be such, so honourable and worthy, that they may answer the Dignity of that Heavenly Principle of *REPENTANCE*, and give a full testimony of the glorious excellency of it unto the world.

Quest. 39. *Why is Baptisme styled, The Baptisme of Repentance, rather then The Baptisme of Faith, when as Faith is as well, or as much, as Repentance, required in those, who (if capable of both) are regularly capable of it? Acts 8. 37. and elsewhere.*

Ans. The reason may be, either 1. Because Repentance, importing unfeigned grief of Soul for sin committed, and herein a real hatred of sin, whereby it is separated, and removed to a distance from the soul; so that the person repenting, hereby becomes inwardly and spiritually clean, is more significantly held forth by the Sacramental action of washing

ing with water, then Faith. For though it be the nature of Faith also to *purifie* and cleanse the heart, *Acts. 15. 9.* Yet 1. This property of it, is not imported in the signification of the word, as it is in that of *Repentance*. 2. It is said to *purifie* the heart [*i. e.* the conscience, or soul] immediately and directly, rather from the guilt, then from the corruption or defilement of sin: from these, it *purifieth* rather consequentially, and by the mediation of, *hope*, according to that of the Apostle *John*: *And every man that hath this hope in him, PURIFIETH himself, even as he is pure, 1 John 3. 3.* Or else 2. The reason of what you ask, may be, to give notice beforehand unto all that desire to enter upon the profession of *Christianity*, or of the Gospel, that there is no good to be done upon, no earnings to be made of this profession, without *Repentance*: and that no Faith, other then what is accompanied with this, is available unto Salvation. The calling of *Baptisme* the *Baptisme of Repentance*, is (as it were) to write over the door, by which men are to enter into a *Christian* profession: Let no person enter here, who is not fully resolved to forsake all his former vain and sinful wayes. Or 3 (and lastly) Because *Repentance*, in the comprehensive and full signification of the word [that is, as it includes our subjection unto the will and pleasure of God in all things concerning us, or the practice of all righteousness, together with sorrow and brokenness of

heart for sins past, and full purpose of soul to refrain our selves from them, and from all their fellows for ever] is the general and main scope, and end, of a *Christian* profession, and so intended by God himself: whereas Faith is only a principle, or a means (and intended by God for none other) to render us duly capable of this end. As when a man desireth grapes, or any other conveniency, which he knoweth the Vine to be most proper to afford, he planteth it accordingly; the Vine it self is not the end why he planteth it, nor yet the growing of it in his Soyle, but the benefit or commodity in one kinde or other, which he knows that such a Plant naturally yieldeth. So God desirous to bring his creature man, to such an happy estate, wherein he *might serve him without fear, in holiness and righteousness before him all the dayes of his life* (Luke 1. 74, 75.) and knowing that such a Faith in himself, which he requireth of men in the Gospel, is by the innate vertue and property of it, efficacious hereunto, he hath made provision accordingly to work, and raise it in their hearts and souls, not as if the planting of this Faith in them were his primary intendment in the Gospel, but because in the nature and constitution of it (as was signified) it hath an effectual and direct tendency to produce that in their lives and conversations, which he more principally intendeth. Now then, Repentance [in the compleat sense of the word, lately declared] and

and not Faith importing the great end of a Christian Engagement, or profession, and Baptisme, or a submission unto Baptisme, being the entrance upon, or beginning of, this profession, it must needs be more opposite and proper, to call it the *Baptisme of Repentance*, then the Baptisme of Faith; because the end of a thing, or of an engagement or undertaking, is rather to be represented to the minde at our entrance upon it, then any particular means relating to this end. It is a common saying, *Sapiens debet incipere à fine*, A wise man should begin at his end: the meaning is, that he should thoroughly consider the nature, and consequence of his end, before he engageth in the prosecution of it,

Quest. 40. *Why is Baptisme called, The Baptisme of Repentance for the remission of sins?*
Mark 1. 4.

Ans. Not (I suppose) because it contributeth any thing towards the obtaining of the great blessing of *Remission of sins*, much less, because it absolutely and universally is rewarded, or accompanied with this blessing, where soever, or unto whomsoever it is administred (though many of the Ancients, and too many of our modern Divines have been thus minded, only under this *Proviso*, that the person receiving it, hindreth not the effect by laying some obstacle in the way; a *Proviso* which signifieth little) but because it is a divine pledge of assurance, and as it were a sign from Heaven to

confirm this for truth unto all Baptized persons (yea, and unto others also) that upon their *Repentance*, their sins shall be forgiven them. So that these words, *For the remission of sins*, in the clause [*the Baptisme of Repentance for the remission of sins*] relate primarily, and directly, unto *Repentance*, and not unto *Baptisme*, save only as it is subservient unto *Repentance*, giving aloud this testimony unto it, that in whomsoever it shall be found, it shall be honoured and rewarded by God with the invaluable priviledge of forgiveness of sins. The phrase of speech, wherein Baptisme is termed, *The Baptisme of repentance for the remission of sins*, is somewhat of a like Character with that of the Prophet *Elisa* unto *Joash* King of *Israel*, concerning the arrow which he now shot by the Prophets direction, out of the window, *And he said, The arrow of the Lords deliverance, and the arrow of deliverance from Syria* (2 Kings 13. 17.) meaning that God by that *Arrow*, shot by the King according as he had ordered his Prophet to direct him, promised unto, and assured, as by a sign from himself, both this King and his people, that they should be delivered out of the hand of the *Syrians*. In like manner, when the Holy Ghost stileth, or describeth *Baptisme* thus; *The Baptisme of Repentance for the remission of sins*, his meaning (questionless) is this (or to this effect) that God hath sanctified, or set apart the external Rite, or Ceremony of *Baptisme*, to give

give assurance unto his Church and people more especially (and in general, unto all the world) that upon an unfeigned and true *Repentance*, they shall every person, and soul of them, obtain the pardon of all their sins; much after the same manner, as he hath consecrated his *bow in the Cloud* (Gen. 9. 13.) to be a *token of the Covenant* between him, and men (with every other living creature) that the waters shall become a flood no more to destroy all flesh, Gen. 9. 13. 15. This, or the like to be the undoubted sense of the words mentioned [*The Baptisme of Repentance for, &c.*] may, with evidence enough be evinced, from the Apost'e Pauls doctrine concerning *Circumcision*, which was the Sacramental predecessor unto *Baptisme*, and instituted by God himself, upon the same, or like account with it, and to perform the same or like service in, and to, the Church. And he [Abraham] received the sign of *Circumcision*, a Seal [that is, for or as, a seal] of the righteousness of the Faith which he had yet being uncircumcised (Rom. 4. 11.) First, the righteousness of Faith [that is, which God hath promised unto Faith, or those that believe] whereof *Circumcision* was, in the institution of it, intended by God for a seal, was, and is, the very self-same thing, with remission of sins, or (which is the same with these) the non-imputation of sin; as the Apostle, towards the beginning of this Chapter, had expressly proved from the Prophet David. Now the sign of
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Circumcision is said to have been received by *Abraham* [as, or for] a seal of the righteousness of Faith [that is, of a true and unfeigned Faith, Faith of the same kinde with that, which was found in himself, whilst he was yet *uncircumcised*, and by which he was justified, or made righteous before God] because it was intended by God in the institution of it, for a confirmatory or securing pledge, that whosoever truly believed in him, as *Abraham* did, should be justified hereby, or made righteous, or (which is the same, as was lately said) should obtain remission of sins. Therefore *Baptisme* succeeding *Circumcision* in place, and office, in the Church of God, cannot reasonably but be looked upon as intended by him for a Seal likewise of the same great benefit or blessing (for greater there is none) to be conferred on men by him upon the same, or the like terms. For the Covenant of Grace was alwayes, for substance, one and the same (though differently managed under the Law, and under the Gospel, according to the various or manifold wisdom of God) and the difference between *Faith* and *Repentance*, whatever it be, maketh no difference in the terms of this Covenant to be performed by men, as well the one, as the other, having the same promises, and being equally required of them under both the said dispensations of the Covenant.

Secondly, There is no whit more reason
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(if so much) to conceive that Baptisme should procure, or contribute any thing towards the procurement of *remission of sins*, then that *Circumcision* should, in the dayes thereof, have procured, or wrought somewhat towards the procurement of, *the righteousness of Faith*, which is the same (as was lately shewed) with remission of sins. But the Apostles Doctrine in the context before us, is clearly this, that *Abraham* was invested with *the righteousness of Faith* before he was *circumcised*; and consequently, that *circumcision* did not procure it, or act any thing towards the procurement of it, but was only a *Seal*, or confirmation of it, being already obtained. Therefore neither is *Baptisme* any procuring cause, or means, of *remission of sins*, but only an insuring pledge from God that by, and upon *Repentance*, it hath been [namely, in case men have *repented* before Baptisme] or else shall be, obtained by, or upon their *repenting* afterwards, in case they shall repent. Notwithstanding even from hence it appeareth, that in some cases, *Baptisme* possibly may, in a kinde of remote sense, contribute towards the obtaining of Remission of sins; as namely in such a sense, in which Miracles, in the Primitive times, did sometimes operate and contribute towards the obtaining of the same blessing. This they did, by awakening and prevailing with some to believe the Gospel preached unto them by those, who wrought them; by means of, and upon which
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believing, they had the blessing of *remission of sin* conferred upon them by God. So Baptisme being preached unto men, who have not yet repented, as a pledge or signe from God to assure them, that upon their repentance, the great blessing of *forgiveness of sins* shall come upon them, they may hereby be admonished, and perswaded, to *repent*, and so upon their *repentance*, come to have part and fellowship in the inestimable priviledge of *remission of sins*.

Quest. 41. *But if remission of sins can no otherwise, or in no nearer-hand sense, then that you have now declared, be ascribed unto Baptisme, how shall we understand those Scriptures, which seem to promise this great priviledge unto it in a more plain and direct way? As, Then Peter said unto them, Repent and be Baptized every one of you in the name of Jesus Christ, for the remission of sins, &c. Acts 2. 38. Here the promise of remission of sins is made to Baptisme, as well as to Repentance: and so of Salvation, as well as unto Faith, or Believing, Mark 16. 16. Again, And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling, &c. Acts 22. 16. In this Text, Baptisme alone seems to be entitled to remission of sins.*

Ans. 1. Although Baptisme be joyned with Repentance in the same exhortation, unto the obedience whereof *remission of sins* is (in effect) promised; yet it doth not follow from hence, that the obtaining of the blessing here pro-

promised dependeth, either in whole, or in part, upon Baptisme; but may depend upon Repentance only: unless we shall conceive (which is not improbable) that in the promise of *remission of sins*, the Apostle intended to include the sensible and present fruition and enjoyment of it. Taking the promise in this comprehensive sense, *Baptisme* may well have a part in the obtaining of it, it having been instituted by God (as it were) on purpose to give men the fullest assurance of *remission of sins* upon their Repentance (as was lately argued.) But otherwise, it is a true and useful rule, which *Peter Martyr* giveth us, where he saith, *Neque semper conjunctio utranque partem necessario ponit*. P. Mart. loc. com. class. 4. c. 8. sect. 18. that a conjunction copulative doth not necessarily, or alwayes, entitle both the particulars, which it conjoyneth unto the procurement or attainment of that which is promised, or ascribed unto them. According to this rule he interpreteth the saying of *Christ*, John 3. 5. *Except a man be born again of water, and the Spirit, he cannot enter into the Kingdom of God*; with which he paralleleth this, *Rom. 10. 9. If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart, thou shalt be saved*. That, *Mark 16. 16.* (pointed at in the question) is of like character with these. Thus when *Christ* saith, *John 6. 40. This is the will of him which hath sent me, that every one which seeth the Son, and believeth on him, may have everlasting life*: his intent is not

to make the *seeing of the Son*, of a like necessity (nor, indeed of any necessity at all) with *believing on him*, for the obtaining of *everlasting life*, although the tenor and form of the words seem so to carry it. For after his resurrection he speaketh thus unto *Thomas*, *Thomas, because thou hast seen me, thou hast believed; BLESSED are they that have NOT SEEN, and yet have BELIEVED*, *John 20. 29.* But that remission of *sin*, strictly taken, is by God settled upon *Repentance*, and not at all upon *Baptisme*; besides, what was lately argued in proof hereof, might be evinced from sundry other passages of Scripture. These words are twice uttered by *Christ* within the compass of three verses, — *Except ye repent, ye shall all likewise perish*, *Luke 13. 3. 5.* The sentence is of the like truth, whether we understand it of *perishing* by a temporal judgement, or of *perishing* eternally; nor is this latter to be excluded from the words, although it be supposed that the former was more directly intended. But the saying clearly supposeth, that *Repentance*, without *Baptisme*, is available to save men from *perishing*, and therefore to obtain remission of sins also, without which, *perishing* will be the portion of every man. So *Acts 3. 19.* *Repent ye therefore and be converted, that your sins may be blotted out, &c.* See also, *c. 8. 22.* The validity of *Repentance*, without the additional help of *Baptisme*, for the obtaining remission of sins from God, might be effectually argued

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and concluded yet further from all these places (and haply from more) *Luke 24. 47. Acts 5. 31. 11. 18. Rev. 2. 5. 16. 22.* And if the case were otherwise, so that *forgiveness of sins* could not be had without being Baptized, he that should sin after Baptisme, must be baptized the second time (and so, *toties quoties*) or else remain for ever incapable of the pardon of his sin. To pretend, that Baptisme received many years before, may operate towards the *forgiveness of sins* committed many years after, is to speak at an unheard of peradventure, and to think to quench mens thirst with an empty cup. If it be said, that *Baptisme* at the time when it is received, interesteth a person in the great blessing of the forgiveness of his sins, but if he shall sin afterwards, leaveth him to make the best he can of Repentance; I would know whether the meaning of such a saying be, that it interesteth him at the time, and in the blessing mentioned, whether he be penitent or repentant, or no. If it be said, he must be penitent, otherwise he shall put a bar in the way of his Repentance, and hinder the working and effect of his Baptisme; I answer, that in case he be penitent, what reason can any man give why he should not be thought to obtain the *forgiveness of his sins*, rather by his *Repentance*, then by his *Baptisme*? That an impenitent person obtaineth *remission of sins* by being baptized in his impenitency, is (I presume) no mans sense or assertion. Therefore,

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2. When *Ananias* said unto *Paul*, — *Arise, and be baptized, and wash away thy sins, &c.* He doth not suppose him now to have been in a state of condemnation, or under the wrath of God for sin, or (which is the same) that his sins were yet unpardoned; (this is clear from the three verses next preceding.) Therefore when he exhorteth him speedily to be *baptized, and wash away his sins*, his meaning only is, that by being *baptized*, he should *typically, or sacramentally wash away* [or *wash off* the guilt of] his sins, and so receive a pledge of confirmation from the hand of God himself that he had forgiven them, or *washed them away*. It is frequent in Scripture to speak of things as done simply, and absolutely, when they are done sacramentally, or in figure. Thus *Moses* is said to have *divided the red Sea*, when he *lift up his rod, and stretched out his hand over it*, *Exod. 14. 16. 26. 27.* Thus *Aaron*, when he *stretched forth his hand with his rod, over the streams, over the rivers, and over the ponds* [in *Egypt*] is said to have *caused frogs to come up on the land*, *Exod. 8. 5, 6.* So when the *Ark* passed before the children of *Israel* into *Jordan*, the Lord of all the earth is said to have passed likewise, *Josh. 3. 11.* see *c. 8. 26.* And when *Christ* gave unto his Disciples the Sacramental Bread, he said (in effect) that he gave them *his Body*; these words clearly implying as much: *Take, eat, this is my body which is given for you*, *Mat. 26. 26. Luke 22. 19.* compared. Thus the Apostle speaking of the

the *Israelites* in the wilderness, saith, they did *all drink the same spiritual drink*, when they drank the material water that came out of the *Rock*, 1 Cor. 10. 4.

If it be replied and said; But if *Paul*, by being *baptized* [that is, by submitting unto Baptisme] *washed away his sins* typically and sacramentally only, and not really; why did *Ananias* incourage him hereunto, by suggesting unto him, *the washing away of his sins* hereby, and not rather by some other argument, or motive?

I answer, it is a matter of worthy concernment unto him, whose sins are *really* pardoned and washed away already, to have them *typically* and *sacramentally* pardoned, and *washed away* also. *Christ* had forgiven the sins of the woman in story, *Luke* 7. 37, 38, &c. and this was (indeed) the greatest and highest vouchsafement of grace, that he was capable of conferring on her; yet he judged it not beneath him, or his infinite love and bounty to the woman, to make her a certificate that her sins were forgiven her; And he said unto her, *Thy sins are forgiven*, v. 48. He did the like unto the man sick of the Palsie, *Mat.* 9. 2. In like manner, *Baptisme* is (as it were) a certificate written by the hand of God himself, reached forth, and offered unto all persons truly penitent, or believing, that their sins are forgiven them, and they who submit unto Baptisme, do receive it from him; although many, who

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do receive it, cannot distinctly read the contents of it, notwithstanding the writing be fair, and legible.

Yet after all this, it is not to be denied, but that there is a sense (and this differing too from that formerly mentioned) wherein *Baptisme*, together with Repentance and Faith, may be said (at least ordinarily) to make up a compleat title to *remission of sins*. But neither is this the sense so much contended for by those, who being ignorant of the Counsel of God in *Baptisme*, have sought it above that which is written, where there is seldom any thing but fancy and imagination to be found. In the sense we now minde, First, *Baptisme* being the first solemn act, and (as it were) the head of a *Christian* profession, is, by the figure *Synechdoche*, to be taken for this profession it self, absolutely, or indefinitely considered, as whether it be of a shorter, or longer continuance, whether finished and completed by fewer, or more, acts otherwise, &c. even as *Israel*, and sometimes *Jacob*, frequently signify the whole and entire Nation of the *Jews* (whatever their numbers are, or shall be) being the great Father of the race. In like figure of speaking, *Esaü*, *Moab*, *Ammón*, (with others of like consideration) are often used in Scripture to express the people descending from them (respectively) Secondly, *Remission of sins*, is not to be taken, either for that state or condition, into which a person is translated

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immediately upon his Repentance by having his sins pardoned, or for the act of God, by which he pardons his sins upon his Repentance, and hereby translateth him into such a state; but for that act of absolution, or acquitment from all his sins; which shall be pronounced over him by *Christ* at the last judgement, of which the Apostle *Peter* speaketh, Acts 3. 19. *Repent ye therefore and be converted; that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord, and he shall send Jesus Christ, which before was preached unto you, whom, &c.* See also, Acts 26. 18. So then these two, *Baptisme*, and *Remission of sins*, thus understood, when it is said, that Repentance and Baptisme are in ordinary cases joyntly required as necessary for the obtaining of *Remission of sins*; the meaning is, that a *Christian* Profession of *Repentance* by wayes and works, suitable unto the nature of it, in case a man hath time and opportunity after his Repentance to walk in them, (which for the most part men have) is as necessary to salvation, or (which is, in effect the same) to the obtaining of a final absolution from the great Judge in the great day, as Repentance it self. This is nothing but what perfectly agreeth with the tenor and import of all those Scriptures, which either exclude persons of unholy, and wicked, or unfruitful lives from the Kingdome of Heaven, (which are obvious, and in great numbers) or else which require an open

profession, and confession of the name, and words of *Christ*, upon occasion, as well as Faith in him, unto salvation. For this, see *Mat. 10. 32, 33. Mark 8. 38. Rom. 10. 10.*

Quest. 42. Whether is the use of Baptisme necessary, by way of Precept, and as a duty in these dayes of the Gospel? some conceiving that the obliging force of the precept concerning it, expired with the times of the Apostles?

Answ. An answer unto this question hath been given in part formerly; namely where we inquired into the grounds and reasons, upon which the Gospel was; or well might be, set forth by God with Sacramental institutions accompanying it. See what was answered to *Quest. 5, 6, 7, &c.* in this chapter. For if the reasons and ends of these institutions, be perpetual, and relating as much, in matters of spiritual benefit, and service, unto us in these dayes, as they did, or could do, to those who lived in the dayes of the Apostles, there is little question to be made, but that the use of the institutions is intended by God as well, and as much, for us in these dayes, as it was for them. Besides, *Baptisme*, (as was more lately argued) being the seal of this Gospel-Covenant (which God hath made with men) *that upon their Repentance, their sins shall be forgiven them*, it may with as much reason, or with very little less, be conceived, that he hath disannulled the Covenant it self, as the seal of it; especially not having appointed another in the place there-

thereof. Again, that *Baptisme* is no legal, but an Evangelical Ordinance, and consequently to be administred, and practised, under the Gospel, during the ministry hereof in the world, might be made evident by the light of many reasons, were it not a thing evident enough without it. As 1. He was a Gospel Minister, to whom the Counsel of God concerning it was first revealed, with a commission and charge to publish it by preaching, and then to administer it. All the Prophets (saith *Christ*, *Mat.* 11. 13.) and the Law prophesied until *John* [exclusively] meaning, that God by the ministry and writings of the Prophets, and by the Law recorded by *Moses*, instructed the world, and more especially the *Jews*, in matters appertaining to his Worship and Service, and to their own eternal peace; but in his servant *John* he intended to found a new Ministry, of a more glorious and heavenly import. And that *John* was no Minister of the Law, but of the Gospel, is evident; because he preached the *Messiah* as being come into the world; yea, and shewed unto some his very person to be beheld by them. 2. If *Baptisme* were a legal Ordinance, being an initiating or introductory Ordinance, as *Circumcision* was, it should binde the receivers of it to the observation of the whole *Mosaical Law*, as *Circumcision*, according to the Apostles Doctrine, (*Gal.* 5. 3.) did. 3. It was given down from Heaven unto the world upon the account of

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Christ, and for his manifestation in the world (a new Rite, or Ceremony, in Religion, or in the Worship of God, being as the shaking of the Heavens, and an *Item* from God, that he was now about to dissolve and remove, the ancient frame of his Worship, which had been once solemnly enjoined, and since approved, and continued by him in the world, from the dayes of *Moses* until then, for the space of a thousand five hundred years, and upwards; which great alteration was to be made by the *Messiah*.) And I knew him not (saith *John Baptist*, *John* 1. 31.) but that he should be made manifest unto *Israel*, therefore am I come, baptizing with water. 4. If coming into the world upon so solemn, high, and sacred an account, as for *Christ's* sake, and to signifie and give notice of his coming into it, it is not likely, that he should abrogate it, especially after so short a continuance of it in the world, as it had from the day of its first entrance into it, until the day of *Christ's* death. 5. If *Christ* had abolished it by his death, would he after his resurrection, either have joyned it with Faith it self in the same promise, wherein he promiseth salvation, as he doth, *Mark* 16. 16. He that believeth, and is baptized, shall be saved? or have charged his Apostles (with those that should succeed them in the ministry of the Gospel, and unto the end of the world) with the administration of it unto those amongst whom they should preach the Gospel, if they

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received it? yet this also he did, *Mat. 28. 19. Go ye therefore and teach all nations, BAPTIZING them in the name of the Father, and of the Son, and of the Holy Ghost.* To understand the word *Baptizing* here, in any improper, or by-signification, is repugnant, both to that wholesome and sound rule concerning the interpretation of Scripture, which enjoyns the ordinary and proper sense of words, when ever the context, and matter in hand will bear it; as also to the judgements of all expositors, one or other, ancient or modern, who (according to the best intelligence that my reading, and hearing, in conjunction with my memory, are able to afford me) have expounded it of *baptizing* with water. 6. The Apostles, after the death and resurrection of *Christ*, had a liberty indeed for a time, but (as it seems) with limitation unto cases of much convenience, and expediency for the Gospel, to make use of legal Rites and Ceremonies, and accordingly they were very tender and sparing in the use of them; yea, in such cases, wherein they apprehended that the Gospel was like to suffer, by the use of them; they resolutely opposed them. But we finde them very diligent and earnest in exhorting and perswading men unto *Baptisme* upon all occasions, that is, upon their first conversion to the faith of the Gospel. Therefore (certainly) *Baptisme* was no legal Service, or Ceremony, nor numbred amongst those, which *Christ* abrogated by his death,

death. 7. (and lastly) If it were such (I mean, a *legal* Ceremony, and not *Evangelical*) there would be no visible door of entrance, or admission into a *Christian* profession, no external solemnity engaging to a conscientious observance of the terms and requirements hereof; whereas there was such a door and solemnity as we speak of, (and as we lately signified) by which, and through which, men entred upon the profession of the *Jewish* Religion and Worship of God delivered by *Moses* unto this Nation. But that there was a like door of entrance into, or upon the profession of Christ, and of the Gospel (and consequently, that this door is still remaining in its place and use; for doors are not to be taken away whilst the house is inhabited; especially not by servants, without express order from their Master, which, in the case before us, is not to be found) and that this door was *Baptisme* (and therefore, as we now reasoned, is so still) is the *Apostle Pauls* express Doctrine, *Gal. 3.27.* *For as many of you as have been baptized into Christ, have [hereby] put on Christ.* As in the morning, a man by such actions which nature teacheth him, putteth on his Cloaths, which he weareth in the day: so a person at the time of his *Baptisme*, and by being baptized, according to the signification and import of this action intended, and declared by God, investeth himself with *Christ* [that is, entreth upon an open and avowed profession of the Name,

Name, Law, and Dilcipline of *Christ*, wherein he stands hereby also bound to continue all the dayes of his life.] See also *Rom.* 6. 3.

Quest. 43. *Who, and what manner of persons are they that may lawfully be baptiz'd?*

Ans. All, without exception, of both Sexes, who desire it in case there be the least ground of hope that they are in favour with God: yea, and all those also, on whose behalf it is desired by others (themselves being uncapable, through want of years, to desire it) who are in authority over them, and have a right of power to dispose of them.

Quest. 44. *Why must, or ought those, who are duly capable of being baptized, being of years of discretion, to give any testimony, or ground of hope, that they are in favour with God?*

Ans. We finde from place to place in the New Testament, that some such testimony was insisted upon, and required [if it were not already given) of those who desired to be baptized, by those that were to administer the Ordinance unto them: and commonly a profession of Faith, or Repentance, was in this case demanded, because such a profession was (especially in these times, when the profession of *Christianity* exposed the Professors to many dangers and troubles) a competent and probable ground, on which to judge men to be in favor with God, and withal, was the most commodious and proper that could be given suddenly, or within a short time. Upon this account

count, these Scriptures (with their fellows) may at leasure, be consulted, considered, and compared, *Mat.* 3. 7, 8. *Mark* 1. 5. *Luke* 3. 7, 8. *Acts* 2. 38. 41. 8. 12. 37. 10. 47. 18. 8. The reason why such persons only are meet to be admitted unto *Baptisme*, who give some reasonable account of their being in favour with God, is, because Sacramental Ordinances (and this of *Baptisme* in particular) were intended by God, (the great Founder of them) for his own House and Family only, for his Friends and Servants, not for strangers, or enemies, or (in the Apostles expression) for those that are *within*, not for those that are *without*. They are somewhat of a like design with the *Mosaical* Ceremonies of old in that notion or consideration of them, wherein they were a *partition-wall* between his own people, the *Jews*, and the rest of the world, the *Gentiles*, *Eph.* 2. 14. For so do these Institutions, or Divine Ceremonies, distinguish and divide the holy, from the unclean, the believing, from the unbelieving party of the world; at least those that profess, and pretend to, Holiness and Faith, from those that neither practise, nor profess either. And they would perform this distinguishing and dividing part much more effectually, and exactly, and much more to the honor and advantage of the Gospel, then now they do, did not men think themselves, either more charitable, or more wise in building Churches, then those master work-men themselves

selves [the Apostles] at least did they not act in this kinde of work, as if they judged the Apostles but novices at it, in comparison of themselves: But this by the way. Indeed supernatural signes, or miracles, when God is pleased to unbare his arm in working them, are commonly intended by him for strangers, and unbelievers (in order to their awakening, and conversion by Faith unto him, *1 Cor. 14. 22. Exod. 4. 3, 4, 5. John 2. 23. 4. 48. 6. 30. 12. 37. Acts 8. 6.*) But Sacramental signes are (as hath been said) peculiarly for those, that are already awakened to a believing in God, or at least profess so to be. Now why God was pleased to appoint, and appropriate Sacramental signes unto his Churches, and so for the use and benefit of those, who are by the death of *Christ* actually reconciled unto him, and in favour with him, a sufficient account hath been formerly given. See the answers to Question 5. 6, 7, &c. of this Chapter. This then is, or may be, the reason why persons of years, before their admission unto *Baptisme* ought to give some testimony of their interest in the paternal love and favor of God; or rather, why God hath imposed this upon them, as a condition, the performance whereof qualifyeth them for the reception of this Ordinance? Other reasons hereof might be given: but where the will of God is express, and plain, and nothing found in it disturbing, or offensive, to the reasons, or apprehensions of

of men, there is the less need of them.

Quest. 45. Whether may Infants, or young Children, lawfully be baptized, considering that they are not able to give any testimony, as either by a profession of their Faith, and Repentance, or otherwise of their being in the favor of God; and besides, there is no record found in the Scripture, that mentioneth the baptizing of any Infants?

Ans. The controverſie about Infant-Baptiſme, chiefly through the too-reſolved in-considerateneneſs of thoſe who have oppoſed it, but partly alſo by reaſon of the inſufficiency of ſome grounds, upon which it hath been main- tained, and likewise of the answers, that have been given to ſundry of the allegations brought againſt it, by ſome of thoſe, who have undertaken the defence of it, is of late years become (almost) boundleſs, and endleſs. That which I judge neceſſary to answer (at preſent) to the queſtion propounded, I ſhall comprize within as narrow a compaſs of diſ- courſe as can reaſonably be expected, and as the opening of my minde in the buſineſs will bear.

My ſenſe then in the caſe of *Infant-Baptiſme*, is, that Infants not only lawfully may, or ought to, be baptized, but that they are the moſt proper, and primarily intended ſubject of this ordinance, even as they were of Circumci- ſion alſo (although none but men, or perſons not wanting in years much of men, were cir- cumciſed at the time of the firſt institution of it;

it; Abraham himself was 99. years old, and Ishmael 13. years old when they were circumcised, and all the men of his house, born in the house, and bought with money of the stranger were circumcised with him, Gen. 17. 24, 25, 27.)

By the way, if it be substantially proved that they lawfully may be baptized, I judge it but a reasonable presumption, or inference, from hence, that they are the most proper subject of Baptisme; and that this ordinance was primarily intended by God for them (however men, and women, not having been baptized in their infancy, or in their younger years, ought to be baptized likewise, and this with the first opportunity, as was practised in the dayes of *John the Baptist*, of *Christ*, and the Apostles; and Circumcision also was, in the dayes thereof, administred unto men in the like case, *Josb. 5. 4, 5, &c.*) For if men (and so women) might, when and whilst they were yet children, have been by their Parents, or those that were instead of Parents unto them, as lawfully devoted, consecrated, and given up unto *Christ* and to his Service, as now they have attained unto discretion and knowledge, they may by a free act of their own, (questionless) it had been more reasonable, and more agreeable to the declared will of God in such cases, that this dedication, or consecration of them, should have been made early and in the morning of their dayes, and with the first opportunity, then after the delay of many years.

years. For God is wont to require timeous, early, and expeditious applications of the creature unto him, and his servants, well understanding his disposition and desire in this kinde, have girded up the loins of their mindes, and applied themselves accordingly. See, consider, and compare, *Prov.* 22. 6. *Eccles.* 12. 1. *Zach.* 8. 21. *Exod.* 34. 8. *Psal.* 119. 60. *Acts* 9. 20. 22. 16. *Gen.* 17. 12. 23.

Now that children, other circumstances concurring, (as the serious and consciencious desire of the Parents, one, or both, or of those, we are *loco Parentum*, as Guardians, or persons entrusted with their education, or those that have charitably undertaken, or interestted themselves in it, &c.) lawfully may be Baptized, I demonstrate (first) from the ground lately mentioned thus: All persons of Adam's posterity, being known to be in favor with God, are subjects duly capable of baptism, and may lawfully, other circumstances consenting, be baptized: But children are persons of Adam's posterity, and known to be in favor with God. Therefore they may, in the case mentioned, be baptized. The former proposition, that all persons of mankind known to be in favor with God, may lawfully be baptized, is owned for truth by some of the most learned and judicious in the Antipado-baptismal cause it self. If it could be known (saith Mr. Tombs, or words to the same effect) that children are in the favor of God, I should not doubt but that they might be baptiz-

baptized. By the way, he that speaketh and conceiveth thus, clearly granteth and supposeth (with us) that when Faith, or Repentance, or the profession of either, were required by the Apostles, or others, in men and women, that were to be *baptized*, they were not required of them in any other respect, or consideration, but only as being professed, they were a testimony (though far from intallible too, and only such, which very possibly might, and sometimes did, deceive them, as in the case of *Simon Magus*, &c.) of their being in favor with God. Nor is it lightly imaginable upon what other account they should have been required to make profession of them, in order to their *baptizing*. So that if it shall by any other argument, or proof, appear as certainly [that is, as probably, for there was no higher proof, in a profession of Faith and Repentance, then what was only probable, as was lately hinted, that men and women were in favour with God] that children, or others, are in favor with God, as it could appear by their profession of Faith and Repentance, this must needs render them subjects as regularly qualified for *Baptisme*, as such a profession, were it made by them, should do. The *Baptisme* of the Lord *Christ*, was (questionless) as lawful and regular, as the *Baptisme* of any other person. Himself implieth as much, when to satisfie *John* about his *baptizing* him, he saith to him, *Suffer it to be so now: for thus it becometh us to fulfil all*

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RIGHTEOUSNESS, Mat. 3. 15. And yet he made no profession of Faith, or Repentance, nor was he indeed) capable of them, especially not of the latter, having never sinned; no, nor of the former in such a sense of the word, *Faith*, wherein believers unto justification did, and do at this day, make profession of it. Therefore that which qualified him regularly for Baptisme, was, his being known, especially unto *John*, to be in favour with God. Upon a like account the Apostle *Peter* also caused those to be baptized without any more ado [I mean, without any particular, or solemn profession of their Faith and Repentance] unto whom he perceived that God had given the gift of the Holy Ghost, interpreting this as a sign that they were in favor with God: *Can any man* (saith he) *forbid water, that these should not be baptized, who have received the Holy Ghost, as well as we?* Acts 10. 47. Other instances of like import might be produced. So that the truth of the major proposition [that persons known, or that with probability may be hoped, to be in favor with God, may lawfully be baptized] is unquestionable. Nor can I apprehend that such men keep company with their principles, who subscribing this truth (as we lately heard that some of the leading men amongst the Anti-pædo-Baptists themselves do) are yet non-conformists as to Infant-Baptisme. For even such a reprobation of, or amongst children granted, as the Anti-Remonstrant

strant party of them supposeth, yet is there as large a ground of hope (or however, not much less) that particular children, especially children of an holy extraction, one, or both of whose Parents are truly godly, are in the favor of God, as that men and women should be in his favor, who make an outward profession of Faith and Repentance. If it be said, that frequent experience hath shewed that the Children of good Parents have proved Reprobates, the answer is at hand, namely, that the like experience hath shewed the like sad event and issue in many, that have made an oral profession of Faith and Repentance, who notwithstanding were found in the gall of bitterness, and hands of iniquity afterwards. And though it could be made to appear that there is more hope, that persons, who having arrived at years of discretion, and shall make a profession of their Faith, are in favor with God, then Infants lately born, though of godly Parents, and that more such Infants have in time proved Reprobates, then of the others, yet neither doth this prove, that Infants ought not to be baptized, although the other may. For (according to the known rule in reason, *Magis & minus non variat speciem*, More or less do not alter the species, or kindes of things) greater hope, that one person is in favor with God, doth not make any such difference between him, and another, concerning whom there is somewhat less hope of his be-

ing in favor with him likewise, as that the former should be a subject duly qualified for Baptisme, and not the latter. And for as great a difference of the hope we speak of, concerning person and person, (doubtless) it may be, and frequently is, found, even amongst, and between, those, who make an oral profession of Faith and Repentance, some of these giving a better and more satisfactory testimony of the truth of their Faith, then some others. So that they who grant, that a reasonable and probable hope that a person is in the love and favor of God, duly qualifyeth him for Baptisme, cannot reasonably deny, but that Children, at least some Children (and in particular, those lately specified, who in Scripture are termed Holy, 1 Cor. 7. 14.) are thus qualified, and consequently may lawfully be baptized. Yea, all they who grant, and yield, that a vocal and personal profession of Faith and Repentance, giveth a regular and due title unto Baptisme (which the whole universe of Anti-pædo-Baptists do) if they would be so ingenuous as to follow their own concessions in the case, and not notion, or interpret, a profession of Faith and Repentance, in the nature of a charm, or a spell, but rationally, and spiritually, these would turn them aside from the way of their error, and lead them unto *Infant-Baptisme* (which is the way of the truth) For if a profession of Faith and Repentance, doth not qualifie for Baptisme in respect of the li-

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ral sound of the words uttered, but as it ex-
 hibiteth, or affordeth a ground of hope, that
 men and women who so profess are the children
 of God, and so in favor with him (for in what
 other consideration it should so qualifie, is not
 lightly imaginable) then there being a ground
 of hope, and this altogether as pregnant, that
 Children are partakers of the same grace and
 favor of God with them, they must needs be
 as regularly qualified for *Baptisme*, as they.
 Nay, if the regularnes of a *Baptismal* capacity be
 to be estimated by a reasonable ground of hope
 that a person is a Childe of God, and in favor
 with him, young Children have the prehem-
 inence at this turn above any, above all, the
 men and women, that have ever yet made, or
 ever shall make, a profession of their Faith.
 For as the Apostle *John* argueth, *If we receive*
the witness of men, the witness of God is greater,
1 John 5. 9. Children having the testimony of
 God himself in the Scriptures (as we shall shew
 presently) that they are in favor with him, and
 this without any condition, or proviso, whereas
 the testimony which men and women give
 themselves of their being in favor with him by
 professing Faith and Repentance, is (as was
 lately hinted) very uncertain and fallible, it
 is a plain case that the reason and ground of
 our hope concerning Children, that they are
 in favor with God, are incomparably more
 weighty and satisfying, then any we have, or
 can have, of the like hope concerning
 men

men and women. And this consideration, with some others, so far prevaieth upon me, that I cannot but judge (as I lately signified) that children are the more proper, and the primarily intended subject of the Ordinance of *Baptisme*. Nor doth it at all weaken my belief in this kinde, that there is no particular or expresse command for the baptizing of Children, nor yet any such record of any Child baptized, to be found in the Scriptures. For as God in nature (as the natural Philosopher observeth) is not defective in things that are necessary, so neither is he redundant in things unnecessary or superfluous; so is it reasonable and meet to conceive, that he observeth and walketh by the same rules of Wisdom and Goodness, in his Word also. Now then considering that there are grounds and principles, either clearly laid down in the Scripture, or evidently deducible from hence, which in a rational way lead unto the baptizing of Infants, as a duty (only the general or indefinite commands for baptizing, together with the severall administrations here recorded, supposed) it was no wayes necessary that God should any further declare his minde for their baptizing (although it stood never so much this way) as by any particular or expresse command, example, or the like. It hath been a true observation of some, and pertinent to the business in hand, That for the greater part of the duties in general, which we stand bound

bound to perform, yea, and which conscientious persons do perform, are neither commanded by any particular and expresse precept nor warranted by any the like example; but are enjoined (in an argumentative and consequential way) partly in general commands, respectively including them, partly in such principles and grounds, which by the ordinary light of reason lead unto the practice of them. It is no where particularly commanded that a woman should partake in the administration of the Lords Supper, nor is such a practice warranted by any example; yet is it more then warranted [I mean, it is charged upon, or required of, that Sex] in the general or indefinite commands (concerning the practice of that duty, in conjunction with those grounds, and reasons (contained in the Scriptures) for the practice, which indifferently respect both Sexes. For though some (to avoid the force of this instance, making so strongly against the substance and effect of all they have to say against Infant Baptisme) plead, that the word *ἄνθρωπος*, translated, *Man*, in that precept, *But let a MAN examine himself; and so let him eat; &c.* 1 Cor. 11. 28. being of the *Epicene* Gender, signifieth as well a Woman, as a man, and consequently, that Women are as particularly as Men, here commanded to eat the Lords Bread, &c. yet this Grammatical criticism hath no weight in it to prove the inference intended and projected by it. For albeit the said

word [*ἀνὴρ*] in the extent of its signification, significeth a *Woman*, as well as a *Man*: Yet 1. It doth not alwayes, or necessarily, signifie a *Woman*, whereever it was used: places might be cited in great numbers from the Scriptures themselves, as well as from other Authors, whereby this would be made manifest. 2. In very many places of Scripture it signifieth determinately an *individuū* of the male Sex, or, a *man*, *Mat.* 8. 9. 27. 9. 8. 9. 32. 10. 35, 36. 11. 8. 19. 12. 10. 11. 13. (to omit double and trebble this number of instances in the New Testament only.) 3d It sometimes signifieth a man as contradistinguished to a *Woman*, *Mat.* 19. 3. 5. 1 *Cor.* 7. 1. So that the Text mentioned (1 *Cor.* 11. 28.) containeth no *particular*, or *express* precept for womens receiving the Lords Supper. There is no word here that *particularly*, or *expressly* and necessarily, signifieth a woman. And were it not for some Scripture grounds, one, or more, from which it may be proved that there is the same, or the like reason, why women should partake of this Sacrament, which there is for men, that place would signifie little as to their receiving it, especially considering yet further, that the Apostle manageth his whole discourse in this place about the Supper in the masculine Gender only, as appears, *v.* 20, 21, 22, 27, 29, 30, 31, 32, 33. But suppose this place should be admitted to pass, as a particular precept unto women to partake of the Lords

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Table, yet there will be found no such precept, nor any example, in the Scripture to justify the act of him, that shall administer, or deliver this Sacrament unto them, but the lawfulness (or necessity rather, by way of duty) hereof, must be argued, or inferred, either from some general precept, or from some principle or ground, which in a rational, constructive, and consequential way require of Ministers such an action, as being the will of God concerning them upon occasion. It is more easie then needful, to give instance in many more particulars of like consideration: So that an action or practise, may be not only warrantable, and lawful, but even highly necessary by way of duty, when there is neither an exprels command, nor example, to evince either the lawfulness, or necessity of it. This for the former proposition.

For the minor proposition, which affirmeth, that all Children, at least of the Church, and of believing Parents, are in favor with God, it hath both the greater light of the Scriptures, and the lesser light of reason, shining clearly on it. From these two heads of arguing, a just volume of discourse might be drawn up in the demonstration, and defence of it. I shall (at present) give you a taste only of the *genius* of the one, and of the other, about the point, reserving the clearing of difficulties, and answering of objections, until we meet with an opportunity of more liberty for dis-

course. The Scripture speaketh aloud the truth of the said proposition, as in many other places, to especially, Rom. 5. 18, 19. compared with v. 15. Therefore as by the offence of one, judgement came upon *ALL MEN* to condemnation: even so by the righteousness of one, the free gift came upon *ALL MEN* unto justification of life. For as by one mans disobedience *MANY* were made sinners; so by the obedience of one shall *MANY* be made righteous. Evident it is, that the Apostle from the end of the 14th. verse to the end of the chapter discourseth the typical resemblance, or similitude (declaring by the way, and upon the occasion, the dissimilitude likewise) between the first; and the second *Adam* in their respective procurements; of evil by the former, of good, by the latter, unto men. That which is most observable to our purpose in the discourse, is, that the number of persons restored unto an estate of righteousness, and of life, by the second *Adam*, is still made commensurable and equal unto the number of those, who were brought into an estate of condemnation and death. By the first *Adam*, both numbers being all along expressed, and described as the same, and in the same words; (as was even now shewed) As by the offence of one judgement came upon *ALL MEN* to condemnation; even so by the righteousness of one, the free gift came upon *ALL MEN* unto justification of life. That *ALL MEN*, in the former part of the verse, includeth all persons
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of mankind, without exception of any (capable of the judgement mentioned) and consequently all Infants, or young Children, is no mans doubt, or question, and that that selfsame expression used again in the latter part of it, should here so far vary its signification, as to exclude far the greater part of mankind, and signifie only an handful of them (comparatively) is too far both from reason, and from example (as well in the Scripture, as in other Writers) for any man reasonably to conceive. Therefore all Infants, whilst such, and until the committing of actual sin, are partakers of the Grace of God vouchsafed unto the world by *Jesus Christ*, according to that of *John Baptist*, *John* 1. 29. *Behold, the Lamb of God, which taketh away THE SIN of the world.* The sin of *Adam*, by which the whole world became obnoxious unto death, is most properly termed, *The sin of the world*: and the Evangelist *John* when he speaketh of the Redemption wrought by *Christ* in the extent of it, as well unto the the personal and actual sins of men, as their guilt derived from the sin of *Adam* is wont to express it by mentioning *sins* (in the plural number) not *sin* (in the singular, unless it be with a note of universality, which is somewhat more emphaticall, and altogether as comprehensive, as the plural number: for which see 1 *John* 1. 7 9.) but for the other, see 1 *John* 2. 2. 3. 5. 4. 10. This Doctrine, that Infants, and young children, are in favor with God, might

might be argued and proved from several other places also, as *Mat.* 18. 3. 19. 14, 15. *Mark* 10. 14, 15. 9. 36, 37. *Luke* 18. 16, 17. *John* 8. 34. (to omit the rest) & those texts likewise might be as readily answered, which are thought by many to oppose it, as *Eph.* 2. 1, 2, 3. *Job* 14. 4. *John* 3. 5, 6. *1 Cor.* 7. 14. (with some others) But we intend not in this work a large discussion of any thing.

In reason there is this (amongst many other things) to confirm the said Doctrine. Some Infants are in the love and favor of God; therefore all are so likewise. The antecedent in this argument is granted by all, no man (I presume) affirming that God hateth, or is an enemy unto all Infants without exception: therefore some are in his favor. The consequence is built upon that worthy character, or property in God, which the Scripture from place to place (with a kinde of emphatical solemnity) asserterh unto him, I mean, his ἀπροσώπων-ία, (*1 Pet.* 1. 17.) or, non-accepting, or non-respecting of persons. See *Deut.* 10. 17. 2 *Sam.* 14. 14. 2 *Chron.* 19. 7. *Job* 34. 19. 37. 23, 24. *Mat.* 22. 16. *Acts* 10. 34. *Rom.* 2. 11. *Gal.* 2. 6. *Eph.* 6. 9. *Col.* 3. 25. *1 Pet.* 1. 17. Now if God be no respecter of persons, but of the cause only (for this is implied therein by way of antithesis, and is elsewhere frequently, and plainly affirmed of him) certain it is, that he sheweth the same respects of love, and hatred, unto all Infants; especially that he put-

putteth no such vast difference between one infant, and another, as his eternally-saving love, and his everlastingly-destroying hatred, do import. For in respect of any reasonable, or equitable cause either of love, or hatred, all Infants are every wayes equal; all of them being equally involved in the guilt of *Adams* transgression, and hereby equally liable to the judgement of God; all of them equally prone, in respect of their natures, and of themselves, unto all evil; all of them equally distant from, and equally nigh unto Faith, Righteousness, Holiness, and every other saving qualification. Therefore if God loveth some of them with a love unto salvation, and hateth others with an hatred unto condemnation, he must needs be a respecter of *Persons*, there being no difference at all, in, or between, the *cause* of the one and of the other, whereon to build that different award of affection. For that the affection, whether of love, or of hatred, which God beareth unto Infants, is not an affection of meer pleasure, or will, but (as we may call it, for want of a better term) a judiciary affection [I mean, such an affection, which essentially, includeth in it a judiciary sentence, or an award, either of reward, or punishment, to be irrevocably passed upon the persons of these Infants, dying such] may be easily proved. For the Counsel and Intent of God in the Gospel, and restoration of the world by *Jesus Christ*, was in a regular and formal process of judgement,

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to declare his goodness and bounty in rewarding those highly, who by the Law of the Gospel should be found capable and meet to be rewarded by him; and on the other hand, to shew the severity of his just displeasure against sin, when found in conjunction with stubbornness and impenitency, in the punishment of obdurate and final unbelievers. This is a truth visible enough in the very superficies of the Gospel from place to place. So then the case, and cause of all Infants, in reference to their final judgement, being (as we have seen) in every respect one and the same, if God should pass a sentence of absolution and reward upon some of them, and a sentence of condemnation and death upon others, it must needs proceed from his respects unto the meer persons of the former above the later. His intendments of more of the good things of this present world unto some of them; then unto others; as in health, wealth, prosperity, natural endowments, &c. do not argue any such affection, either of love, to the one, or hatred unto the other, as that we now speak of, and lately called *judiciary*; because the largest measure of temporal good things given unto men, (otherwise, at least, then after, and for, some special service performed) is not given unto them by way of reward, or by a judiciary award; as neither is a scantier measure in these things, dispensed in a way of judgement unto those, to whom this dispensation is made (unless

(less haply it be after some sinful provocati-
and with relation hereunto) but both the one
dispensation and the other, are acts of will
and good pleasure in God, and proceed from
him, not as he is the judge, but as he is the so-
vereign Ruler of the world, and at full liberty
to do with his own what he pleaseth. And
though sometimes in Scripture he is said to
love those to whom he intends more liberally
in outward things; and (on the other hand)
to *hate*, where he intends more sparingly (as
in the case of *Jacob* and *Esau*, *Mal* 1. v. 2. 3.
Rom. 9. 13.) yet evident it is, upon the ac-
count lately given, that for such *love*, and *ha-
tred* as these (with their different fruits, and
effects) there is no colour why accepting of
persons (in the dishonourable notion of the
words) should be imputed unto God, because
accepting of persons (in this sense) hath place
only in matters of judicature between men,
and men; whereas both those affections in
God, with their respective expressions, import
only matter of liberty, and what he standeth
not engaged unto by any Rule, or Law, no nor
of his own (as hath been already declared.)
Hereunto this may be added, as not altogether
irrelative to the business in hand: Although
love, and *hated*, be (figuratively, and after
the manner of men) ascribed unto God, as
contrary affections (or rather indeed: at least
sometimes, as the same affection, diversified
only by degrees, an inferior degree in *love*, be-
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ing frequently expressed by *hatred*, in the *Scriptures*) in respect of their (seemingly) contrary effects [the more bountiful, and the more sparing collations, or donations, of the good things of the world] yet according to the true estimate of the case, and this ruled by the *Scriptures* themselves; there is not more of that *love* which is saving, or of a saving tendency in the one of those dispensations, then in the other. For upon this account (doubtless) it was, that the wise man *Agur* desired Riches of God no whit more then Poverty [*Give me neither poverty, n^r riches, Prov. 30 8.*] Certainly if he had apprehended the least degree of Gods saving *love* towards him, in his casting *riches* upon him, above what he conceived in his sending him either *poverty*, or *food convenient*; he would have desired it before either of them. But this by the way. However the argument propounded stands firm upon its basis; if God loveth any young children savingly, he loveth the *mall* upon the same terms, because he is no acceptor of persons; and amongst them, there is nothing of cause to be found why any of them should be differenced in judgement from others, or be justified, when others are condemned; or (which is the same, in effect) why any should be loved with such an affection, which carrieth a sentence of justification in it, more then others. This is one reason demonstrating the truth of this Doctrine; that *Infants may lawfully be baptized*. I shall (at
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present) only subjoyn another upon the same account.

If God before, and under the Law, judged it meet, that men, whilst they were yet Children, should be admitted into the profession of his Name and Worship [or, into his Church] by the door of a Sacramental solemnity, and hath no where declared any alteration, or change of his minde, or pleasure, touching this, then is it his will and pleasure that children should be *baptized*, under the Gospel, as it was that they should be *circumcised* under the Law.

But the Antecedent in this Argument is true; therefore the consequent also: and so children are, by the will of God, to be baptized.

The former part of the Antecedent is unquestionably true. For men, both before and under the Law, were, whilst they were yet Children, admitted into the Church of God by Circumcision [or, by being circumcised] and this by the express order and command of God. *Gen. 17. 10, 11, &c. Levit. 12. 3.* Nor is this (I suppose) denied by any. The latter part is no less certain.

F I N I S.